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**THE DIVINE LITURGY  
OF THE SYRO-MALANKARA CHURCH**



Published on the occasion of the visit to India of

**POPE JOHN PAUL II**

February 1986





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# **The Order of the Holy Qurbano of the Syro-Malankara Church**

**The Anaphora of St. James and  
The Anaphora of the Twelve Apostles**

Published on the occasion of the visit to India of

**POPE JOHN PAUL - II**

By

**THE MALANKARA ACADEMY**

**February 1986**

*Translated and Edited by*

**Rev. Dr. C. A. ABRAHAM**

*Printed with the blessing and approval of*

† **Benedict Mar Gregorios**  
**Archbishop of the Syro-Malankara Church**

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## P R E F A C E

‘The Divine Liturgy of the Syro-Malankara Church’ has been prepared to meet the felt need for a full text of the Order of the Holy Qurbano in English with proper rubrics and a commentary. An essay on the liturgical heritage of the Malankara Church and some special prayers have been added to these so as to make the book a comprehensive introduction to the spiritual life and worship of the Syro-Malankara Church.

The East Syrian liturgy was in use in the undivided Church in India until the Portuguese (Latin) intervention in the 17th century. The subsequent division in the Indian Church was most unhappy, but it paved the way for our entry into the West Syrian liturgical heritage. The East Syrian liturgy (of the Syro-Malabar Church), that was latinised over the last three centuries, has recently been largely restored to its earlier purity. The East Syrian and West Syrian traditions share the same ethos and they complement each other beautifully. They together form a powerful witness to the Oriental liturgical heritage in India today.

The two Anaphoras printed here are those of St. James and of the Twelve Apostles. The one of St. James, of course, is the parent liturgy and that of the Twelve Apostles one of the more than 70 Anaphoras modelled on St. James. The Anaphora of St. James was originally celebrated in Aramaic (Syriac) spoken by our Lord and his Apostles. In course of time, however, it was translated into Greek which had become the common language of Antioch and other cities. When the Christian faith spread to the villages the liturgy was again translated into Syriac.

Mar James of Edessa, towards the close of the 7th century, undertook a revision of the Syriac text making use also of the Greek text.\*

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\* *The oldest extant Greek version of St. James (7th or 8th century) is, perhaps, the Rotulus Vatican MS 2282. The oldest Syriac version (8th or 9th century) is in the British Museum MS 14523.*



A redaction of this was made by Bar Hebraeus in the 13th century. It is this shorter version that is now commonly used in the Syrian Orthodox Church and in the Malankara Catholic Church.

The publication of this book marks the historic occasion of the visit of Pope John Paul II to India. He is the first Pope ever to set foot in Kerala, the cradle of Christianity in India. May the Holy Father's visit be a direct source for fostering the distinctive liturgical heritage and the authentic Oriental traditions of the Malankara Church as well as of its filial bond with the successor of St. Peter in the Holy See of Rome.

(The Rev.) C. A. ABRAHAM

*Editor*

# THE ORDER OF THE HOLY QURBONO

## The Preparatory Service

### The First Service (of Melchisedec)

*The Priest, standing at the foot of the steps of the sanctuary before the Veil, signs himself with the cross and says:*

Glory be to the Father and to the Son and to the Holy Spirit; and on us weak and sinful men may mercy and compassion be shown in both worlds for ever. Amen.

*The Priest, with hands folded, that is, placed crosswise on the breast, says silently:*

Grant us, Lord God, who are merciful and a lover of men, that with understanding and reverence and the beauty of spiritual order we may stand before you in purity and holiness and serve you as the Lord and Creator, to whom is due worship from all, Father, Son and Holy Spirit, now and always and for ever. Amen.

*He proceeds to say the fifty - first Psalm:*

Have mercy upon me, O God, in your loving kindness; in the abundance of your mercy blot out my sins. Wash me thoroughly from my guilt and cleanse me from my sin. For I acknowledge my guilt, my sin is ever before me. Against you only have I sinned and done what is evil in your sight; that you may be justified in your sentence and vindicated in your judgment. For I was born in guilt and in sin my mother conceived me. Behold, you desire truth and the secrets of your wisdom you have made known to me. Sprinkle me with hyssop and I shall be clean; wash me and I shall be whiter than snow. Fill me with your joy and gladness, and the bones which you have humbled shall rejoice. Turn away your face from my sins and blot out all my guilt. Create in me a clean heart, O God, and renew a steadfast spirit within me. Cast me not out from your presence and take not your holy spirit from me.



Restore to me your joy and your salvation and uphold me with your spirit of glory; that I may teach the wicked your way and sinners may return to you. Deliver me from bloodshed, O God, the God of my salvation; then my tongue shall praise your justice. O Lord, open my lips, and my mouth shall proclaim your praise. For you do not take pleasure in sacrifices nor delight in burnt offerings. The sacrifice of God is a contrite spirit; a heart that is humbled, O God, you will not despise. Do good, O Lord, to Sion in your good pleasure and build the walls of Jerusalem. Then shall you be pleased with the sacrifice of justice and with burnt-offerings; then shall they offer bullocks upon your altar.

*If the Bishop is present, kissing his hand, the priest says, Bless lord and pardon. Then he gives peace to the other priests and after that he turns to the people, spreading out his hands and saying aloud:*

Pray for me that I may be counted worthy to celebrate the holy and living Sacrifice for the whole Church.

**People:** May the Lord hear your prayers and be pleased with your Sacrifice and accept your offering and give us fellowship with you.

*The priest goes into the sanctuary behind the Veil and continues to pray in a low voice. Meanwhile, after the Canonical hours are over, the lessons from the Old Testament are read aloud by a Reader and when they are finished a hymn is sung.*

**Priest:** I will go before the altar of God, before God who is the joy of my youth.

*He bows before the Table of Life at the foot of the step, saying:*

I have entered your house, O God, and have worshipped before your altar; heavenly King, pardon me all that in which I have sinned against you.

*Kissing the corners of the altar, first the right hand side, he says:*

Bind our festivals, O Lord, with cords to the corners of your altar. You are my God and I will praise you: you are my God and I will give glory to you.



### Preparation of the Table

*The priest, kissing the altar in the middle, gets up on the step and prepares the altar, while the server lights the candles.*

**Server:** *(in a low voice, while lighting the candles on the north side:)* In your light we see light, Jesus, full of light. You are the true light who enlighten us with your joyous light, splendour of the heavenly Father.

*When lighting the candles on the south he says:*

Pure and holy one, who dwell in the habitation of light, keep from us evil passion and thoughts of hatred; grant us that in purity of heart we may do what is just and right.

**Priest:** *(holding the bread in both hands says:)* He was led as a lamb to the slaughter and like a sheep before the shearer he was silent: he did not open his mouth in his humiliation. You have made your sanctuary, Lord, a pedestal to your throne; you have established it with your own hands. The Lord shall rule for ever.

*Placing the bread on the Paten, he says*

First-born of the heavenly Father, receive this first-born from the hands of your humble servant.

*Pouring the wine into the Chalice, the priest says:*

Our Lord Jesus Christ was crucified on the tree between two thieves in Jerusalem, and was pierced in his side with a spear, and there flowed from it blood and water to wash away the sins of all creation. He who saw it bore witness and we know that his witness is true.

What shall I return to the Lord for all his goodness to me? I will take the chalice of salvation and call upon the name of the Lord. I will pay my vows in the presence of all his people.

*Mixing water in the Chalice, he says:*

O Lord God, as your divinity was united with your humanity, so unite this water with this wine.

*The priest covers the mysteries with the huppoyos, and then after kissing the altar, he gets down from the step and standing in the middle before the Table of Life says the prayers of the Service of Penitence.*



**Proemion** (Preface) *hands folded*

Praise, thanksgiving, glory, honour and exaltation continually and without ceasing at all times, may we be worthy to offer to the one merciful Father, who answers sinners who call upon him; to the one merciful Son, who receives penitents who knock at his door; to the one life-giving Holy Spirit, who pardons the guilty who seek him; to whom belongs glory and honour and worship at this time and at all times and seasons and hours and moments of the days of our life for ever. Amen.

**Sedro** (Collect) *hands extended*

O God, who are meek and gentle, humble and a lover of men, who take pleasure in mercy rather than in sacrifice, and love a broken heart better than burnt-offerings, and receive a humble spirit more than the blood and savour of bullocks and fattened sheep, receive our spiritual sacrifice at this time on your heavenly altar and make us worthy to present ourselves to you as a living and acceptable sacrifice which may be pleasing to you as a reasonable service; that we may offer you spiritual sacrifice with a contrite heart and a humble spirit at your altar on high. Grant that we may become a glorious flock for you without stain; that we may be transformed by the renewal of our life and go forth renewed to the new world. Make us worthy that, with the wise and prudent virgins with shining lamps of faith, we may all sing praise in your temple, Father, Son and Holy Spirit, now and always and for ever. Amen.

**Qolo** (Hymn) *hands folded*

At your door, O Lord, I knock and from your treasure-house I ask for mercy. I am a sinner, who for long have turned aside from your way. Help me to confess my sins and to depart from them and to live by your grace. At what door shall I knock, if not at yours, compassionate Lord? Who is there who will plead for our faults, if your mercy does not plead for them, O King, whose glory is worshipped by kings?

Glory be to the Father and to the Son and to the Holy Spirit. Father, Son and Holy Spirit, be to us a high wall and a house of refuge from the evil one who fights against us and from his powers. Under the wings of your mercy protect us when the good are divided from the wicked. From age to age and for ever. Amen.

May the voice of our ministry be a key to open the door of heaven, and may the Archangels in their heavenly ranks say, How sweet is the voice of the mortals that the Lord quickly answers their petitions.



### **Ethro** (Incense)

May the fragrance of our prayers be always well-pleasing to you and let the savour of this incense show forth your graciousness towards us. By your mercy reconcile your creation with yourself, now and for ever, world without end. Amen.

### **Ekbo** (Termination)

I have sinned against you, O Lord, who have pity on sinners. Receive my supplication and forgive me my foolishness. Lord of all, have mercy upon me.

### **Another Ekbo**

O Lord Christ, who received the offering of Melchisedec, the high priest, receive the prayer of your servants and pardon the offences of your flock.

### **Huthomo** (conclusion) (*hands extended*)

May we be counted worthy to offer you the sacrifice of praise and thanksgiving, Lord, for a savour of sweetness. May all our thoughts, words and actions be whole burnt-offerings to you. Grant us, Father, Son and Holy Spirit, to stand before you without fault all the days of our life, and ever to be well-pleasing to your Godhead.

Kurie eleison, kurie eleison, kurie eleison. Lord, have mercy on us; Lord, have pity and mercy on us; Lord, answer us and have mercy on us. Glory to you, Lord; glory to you, our hope for ever. Barekmor.

Our Father in heaven, hallowed be your name, your Kingdom come, your will be done on earth as in heaven. Give us this day the bread we need and forgive us our sins and offences as we have forgiven those who have offended against us; do not let us enter into temptation, but deliver us from the evil one; for yours is the kingdom, the power and the glory, for ever. Amen.

### **The Second Service** (of Aaron)

*The priest stands before the Table of Life below the step and signing himself with the sign of the cross, says:*

Glory be to the Father and to the Son and to the Holy Spirit, and on us weak and sinful men may mercy and compassion be shown in both worlds for ever. Amen.



*He prays with hands folded*

Make us worthy, Lord God, that our hearts being purified and cleansed from an evil conscience, we may be able to enter the Holy of Holies, high and exalted, and to stand in purity and dignity and holiness before your sacred altar and to offer you reasonable and spiritual sacrifice in true faith, Father, Son and Holy Spirit, now and always and for ever. Amen.

*He washes his hands and takes off his outer garment, saying:*

Remove from me, Lord God, the filthy garments with which Satan clothed me through the weakness of my evil deeds and clothe me with the garments which are fitting for the service of your majesty and for the glory of your holy name, our Lord and our God for ever.

*Putting shoes on his feet, first the left foot, he says:*

May I be shod, Lord God, with the preparation of the Gospel of peace, that I may tread on serpents and scorpions and all the powers of the enemy for ever.

*And then the right foot, saying:*

Cast down, Lord God, under the footstool of my feet every high thing which is exalted against your knowledge, and by your help may I tread down the passions of the flesh.

*Signing the cross three times on the alb and putting it on, he says:*

Clothe me, Lord, with the robe of incorruption by the power of the Holy Spirit and make me worthy to please your will by virtuous conduct all the days of my life, Father Son and Holy Spirit, now and always and for ever. Amen.

*He makes the sign of the cross three times over the stole and the girdle and puts the stole over his neck, letting it down in front, saying:*

Gird me with strength for the battle and cast down beneath me all those who stand against me and scatter my enemies before me.

*Tying the girdle, he says:*

Gird your sword about your loins, mighty one, in splendour and majesty; your majesty is triumphant.

*He prays over the sleeves (Zende)*

Make my members instruments of righteousness, Lord, ready for all actions which are good and right. Make us holy temples and chosen vessels fit for the service of your majesty and for the glory of your holy name, Father, Son and holy Spirit, for ever. Amen.

*Putting it on the left hand, signing the cross twice over it, he says:*

Teach my hands to fight and strengthen my arms as a bow of brass.

*Putting it on the right hand, signing the cross once over it, he says:*

Let your right hand support me and your discipline instruct me.

*The chorepiscopa and likewise the bishop, signing the cross on the head-dress and putting it on his head, says:*

Who will show us any good? He shall shed the light of his countenance upon us; you, Lord, have put joy in my heart.

*The priest takes the cope and signs the cross on it three times (if the bishop is present, he goes to him, carrying the cope in his hands and the bishop signs the cross on it) saying:*

Let your priests be clothed with justice, and let your saints shout aloud for joy; For the sake of David, your servant, reject not the face of your anointed.

*The bishop puts over the cope the great stole (Uroro rabo) and signs the cross on it, saying:*

For he will hide me under his protection on the evil day and will shelter me under the cover of his dwelling. He will set me on the rock and from henceforth my hand shall be lifted above my enemies.

*The bishop puts the cross round his neck and says:*

Look on it and trust in it and your face shall not be ashamed.

*Taking the staff in his hand he says;*

The Lord sent you the staff of life from Sion and you will rule over your enemies.



*Taking the cross in the right hand, he says:*

By you we will tread down our enemies and because of your name we will trample on our foes.

*The priest inclines in the middle of the altar below the step and prays this prayer silently.*

Lord God almighty who forgive the sins of men and do not take pleasure in the death of sinners; to you, Lord, I stretch out the hands of my heart and from you I beg for the pardon of all my faults. Though I am not worthy I beseech you to preserve me from all attacks of the enemy: my eyes from lustful looks, my ears from listening to vain things and my hands from doing what is wrong; that my inner being may be moved by you, so that I entirely belong to you and the gift of your sacred mysteries may be bestowed on me, now and always and for ever. Amen.

*Or this prayer*

Lord, who in your grace have called me to your spiritual service and in your mercy have encouraged me to enter this holy of holies and in your compassion have strengthened me that I may stand before your holy table and speak to you with confidence, bestow on me the grace of your Holy Spirit and enlighten the inner eyes of my mind and remove from my soul the heavy burden of guilt and sin, so that I may serve you honourably and without stain and praise you with your only Son and your Holy Spirit, now and always and for ever. Amen.

*The priest ascends the step and removes the veils, saying Psalm 93.  
He puts the cover of the Paten on his right side and of the Chalice on his left.*

The Lord reigns, he is clothed with majesty. The Lord is apparelled, he has girded himself with strength. He has also established the world, so that it cannot be moved. Your throne is established from of old, you are from everlasting. The floods have risen up, O Lord, the floods have lifted up their voice; the floods have risen up in purity. The Lord is mightier than



the noise of many waters, yes, than the mighty breakers of the sea; the Lord on high is glorified. Your testimonies are very sure; holiness becomes your house, for ever.

*and this prayer*

Pure and spotless Lamb, who offered to your Father an acceptable sacrifice for the pardon and salvation of the whole world, make us worthy to offer ourselves as a living sacrifice, which is pleasing to you and is likened to your sacrifice for us, Christ our God, for ever.

*He stretches out his hands crosswise, with the right hand above the left, holding the Paten in his right hand and the Chalice in his left. He holds them above the Tablitho and does not lower them until the prayers of **general commemoration** and **special intentions** are finished.*

We recall the memory of our Lord and our God, Saviour Jesus Christ, and of all his saving economy for our sake, especially his annunciation by the angel, his birth in the flesh, his baptism in the Jordan, his saving passion, his ascent of the cross, his life-giving death, his precious burial, his glorious resurrection, his ascension into heaven and his sitting at the right hand of God the Father. We recall then at this Eucharist which is set before us, first of all our father Adam and our mother Eve, and Mary, the holy Mother of God; the prophets and apostles and preachers and evangelists, the martyrs and confessors, just men and true pastors, the doctors of orthodox faith, the hermits and monks and those who stand to pray with us; with all those who have been pleasing to you from Adam and Eve until the present day. We remember also our fathers and brothers and teachers, who taught us the Word of truth and our dead and all the faithful departed, naming particularly those who are of our own blood and the benefactors of this church, both past and present, and all who have assisted us in word or deed, much or little, and especially (N) at whose request and in whose behalf this Qurbono is offered today.

*Here he remembers those for whom the Qurbono is offered and anyone else he likes. If it is offered in honour of the holy Mother of God, he says:*

We remember especially by name the holy Mother of God, Mary, in whose honour and for whom this Qurbono is particularly and distinctly offered, asking that she be an intercessor with you for (N) and for all who have taken refuge in the help of her prayers. Good and merciful God, by her prayers which you hear and her supplication which you accept, answer by your grace the requests



of those who have chosen to honour her memory. Keep from them temptations and trials and the scourge of wrath. Pardon their offences and their sins in your mercy by the prayer of your Mother and of all your saints. Amen.

*If it is offered in honour of one of the saints, he says:*

Remember, Lord, St. (N) whose memory we celebrate today that he may intercede for (N) who has taken refuge in the help of his prayers.

*If it is offered for the sick, he says:*

Merciful God, have compassion on (N) and grant him health of soul and body by the prayers of your Mother and of all your saints.

*If it is offered for a penitent, he says:*

Receive, O Lord, this offering from my weak and sinful hands for the repentance of Thy servant (N) in whose behalf this sacrifice is offered. Grant him, O Lord, remission of debts and forgiveness of sins and save him from affliction all through the days of his life.

*If it is offered for the dead, he says:*

O God, grant (N) rest and refreshment in your abodes of light with all those who have done your will; and make a good memory of all my dead and all those who have fellowship with me, and of all those who have asked of me in my weakness that they may be remembered at this Qurbono, which we in our sin offer to you, whose names are known only to you.

*At every Qurbono this prayer is completed by saying three times:*

O God, you are the Qurbono and to you the Qurbono is offered; receive this Qurbono from my sinful hands in behalf of (N). O God, give him rest in your mercy and a good remembrance to my father and mother, to all my dead, to my brothers and sisters and all my family and kindred. Kurie-eleison, Kurie-eleison, Kurie-eleison.

*Then he lowers the Chalice and Paten, placing the Chalice to the east and the Paten to the west on the Tablitho and covers them with the large veil (shushpo), saying:*

The heavens are covered with the splendour of his glory, and all the earth is full of his praise.

*He descends from the step and begins the **prayer of incense***

Let us all pray and beg for mercy and compassion from the Lord Merciful Lord, have mercy upon us and help us.

**Proemion** (*hands folded*)

Praise, thanksgiving, glory, honour and exaltation continually and without ceasing may we be worthy to offer to the fair fruit which sprang from the virgin womb, and who has magnified and honoured the memory of his Mother in heaven and on earth; the worshipful Lord who has given glory throughout the world to the feasts of his saints and the joy of their festivals; to the living one and giver of life who with his gentle voice raises the dead and gives them joy with him in the bliss of glory; to whom belongs glory and honour at this time when this Eucharist is being offered and at all times and seasons and hours and moments of the days of our life, for ever. Amen.

*He puts on incense, saying:*

To the honour and glory of the Holy Trinity this incense is set by my weak and sinful hands.

*He says the Sedro, incensing the altar:*

**Sedro**

We worship and praise and glorify you, creator of the world and maker of all creatures, blessed shoot which budded and came up in the dry ground of Mary and filled the whole creation with the sweet scent of your beauty and drove away the foul smell of godlessness from every quarter by your glorious doctrine.

We offer, Lord, in your presence this incense in the manner of Aaron the priest who offered you pure incense and stayed the plague from the people of Israel. So, we beseech you, Lord God, receive this smoke of incense which we offer you in our poverty for our sins and offences, on behalf of the rich and the poor, the orphans and the widows, the weary and the afflicted, the sick and the oppressed, and of all those who have charged us to remember them in our prayers to you, Christ our God; and on behalf of the living and the dead for the rest of their souls in the heavenly Jerusalem.

By the intercession of our father Adam and our mother Eve and the supplication of Mary your Mother, by the prayers of the prophets and apostles, the martyrs and confessors, the fathers and doctors of orthodox faith, by the petitions of the ascetics and virgins and all the just; and we will offer



praise and exaltation to you, Lord, and to your Father and to your Holy Spirit, now and always and for ever. Amen.

*When he finishes the Sedro, he ascends the step and holds the censer over the Chalice: first to the east side, saying:*

Praise the Lord, you righteous. With smoke of incense may there be a remembrance of the virgin Mary, Mother of God.

*Then to the west side, saying:*

Praise him all you peoples. With smoke of incense may there be a remembrance of the prophets, apostles and holy martyrs.

*Then to the north side, saying:*

Glory be to the Father and to the Son and to the Holy Spirit. With smoke of incense may there be a remembrance of the doctors and priests and the just and righteous.

*Then to the south side, saying:*

From age to age and for ever. Amen. With smoke of incense may there be a remembrance of the holy Church and all her children.

*He swings the censer in a circle over the Chalice three times, twice to the right and once to the left, saying:*

Receive, Lord, in your compassion the incense of your servants and be appeased by the incense offered by your priests and be pleased with the service of your worshippers. Make thereby a good remembrance of your Mother and all your saints; may all the faithful departed be pardoned by it, Christ the Son, who are worshipped and glorified with your Father and your Holy Spirit, now and always and for ever. Amen.

*He descends the step and incenses the Table of Life in the middle three times, saying:*

Worship to the compassionate Father.

*Then he kisses the altar. While censuring the north corner of the shushepo three times, he says:*

Worship to the merciful Son, who died on the cross.

*He kisses the corner of the shushupo and folds it back. While censing the south corner of the shushupo three times, he says:*

Worship to the life-giving Spirit.

**Huthomo** (*hands extended*)

May the just and righteous, the prophets, apostles and martyrs and confessors, and the holy Mother of God, and all the saints, who in all generations were pleasing to you, O God, be intercessors and suppliants to you in behalf of the souls of us all, that by their prayers and supplications wrath may be removed from your people. Have mercy on the flock of your pasture and make your peace and tranquillity dwell in the four quarters of the world; and give rest by your grace to our faithful departed, our Lord and our God, for ever. Amen.

#### Verses of the hymn sung before the Public Service

In your light we shall see light, Jesus full of light;  
You are the true light which enlighten all creation;  
Enlighten us by your joyous light, splendour of the heavenly Father.

Pure and holy one, who dwell in habitations of light,  
Keep from us evil passions and fruitless tribulations,  
Grant that in purity of heart we may do the works of justice.

Come, sinners, beseech and beg for pardon;  
For the door of the Lord is open to all who knock at it,  
And he who asks receives and to him who begs it is given.

Make a good remembrance, Lord, of the faithful dead,  
Who ate your holy flesh and drank your living blood;  
Let them stand at your right hand on the day when your majesty  
appears.



## THE PUBLIC SERVICE

*The priest puts on incense and as the sanctuary veil is drawn aside, he censes the altar, saying:*

**May Mary who bore you and John who baptized you be intercessors on our behalf; have mercy on us.**

*He goes round the altar and then turns to the people censing them. The bell is rung and the fans are waved.*

**People:** I will magnify you, my Lord and my King, only Son and Word of the heavenly Father, who are immortal by nature.

Of your grace you deigned to come for the life and salvation of all mankind, and took flesh of the holy and glorious Virgin Mary, the pure Mother of God. Without change you became man and were crucified for us, Christ our God; who by your death trampled on our death and killed it. You who are one of the Holy Trinity, and are worshipped and glorified equally with your Father and your Holy Spirit, have pity on us all.

### **The Trisagion** *(addressed to Christ)*

**Priest:** Holy are you, O God.

**People:** Holy are you, the Strong.  
Holy are you, the Deathless,  
Who were crucified for us; have mercy on us.

*(This is repeated three times)*

**Priest and People:** \* Kurie eleison, Kurie eleison, Kurie eleison.

*While chanting the Trisagion the priest places the three middle fingers of his left hand on the folded corner of the veil and with the first three fingers of his right hand he touches the first time the Tabliho, the second time the Paten and the Tablitho and the third time the Chalice, the Paten and the Tablitho. Each time he ends by making the sign of the cross.*

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\* Lord, have mercy on us.

### Hymn before the First Reading

**People:** Chosen Apostles, who were sent by God into the world, preached the Gospel of His Son among the peoples and proclaimed the kingdom of heaven to the ends of the earth, saying, Blessed are those who believe.

**Priest:** (*silently*) Receive, Lord God, our prayers and supplications in your presence at this time and make us worthy to keep your commandments in purity and holiness, and those of your Apostles and of Paul the architect and builder of the holy Church, our Lord and our God for ever. Amen.

*The Reader reads from the Acts of the Apostles or from one of the Catholic Epistles, standing on the step of the sanctuary on the north side, facing the people.*

**Reader:** Reading from the Acts of the Apostles, \* Barekmor.

**People:** Praise to the Lord of the Apostles and mercy on us for ever.

*(The Reader reads the lesson)*

Dearly Beloved,.....Barekmor.

### Hymn before the Second Reading

**People:** I heard Paul, the blessed Apostle say: If anyone shall come and preach to you anything other than we have preached to you; or if an angel should come from heaven, let him be banned from the Church. Behold, diverse teachings spring up on all sides; blessed is he who begins and ends in the teaching of God.

*The Reader reads the Epistle, standing on the step of the sanctuary on the south side, facing the people.*

**Reader:** Reading from the Epistle of Paul the Apostle to.....,Barekmor.

**People:** Praise to the Lord of the Apostles and mercy on us for ever.

*The reader reads the lesson.*

Brethren.....Barekmor.

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\* Bless Lord.



## The Gospel

*The bell is rung, fans waved.*

**People:** Halleluiah, halleluiah, offer him the sacrifice of praise and bring pure offerings and enter the courts of the Lord; worship the Lord before his holy altar, halleluiah.

**Priest:** (*silently*) Grant us Lord, the knowledge of your divine words and fill us with the understanding of your holy Gospel, with the riches of your divine gifts and with the grace of your Holy Spirit. Enable us to keep your commandments with joy and to accomplish and fulfil your will, that we may be worthy of the blessings and the mercies which come from you, now and always and for ever, Amen.

*The priest puts on incense while the Deacon proclaims:*

In silence and awe and reverence let us listen and hear the proclamation of the living words of God which are read to us from the holy Gospel of our Lord Jesus Christ.

**People:** May the Lord make us worthy of it.

*The priest standing in the middle at the door of the sanctuary facing the people, says:*

**Priest:** Peace be with you all.

**People:** And with your spirit.

**Priest:** The Holy Gospel of our Lord Jesus Christ, the message of life, of the Apostle (Mathew *or* John) *or* from the Evangelist (Mark *or* Luke). who proclaims life and salvation to the world.

**People:** Blessed is he who has come and is to come in the name of the Lord. Glory to him who sent him for our salvation and may his mercy be upon us all.

**Priest:** In the time of the Dispensation (or Annunciation, or Nativity, or Baptism, or Fast, or Resurrection, *according to the time of the year*) of our Lord and our God and our Saviour Jesus Christ, the Word of life who was God and took flesh of the holy Virgin Mary, these things thus came to pass.

**People:** We believe and confess it.

*The priest reads the Gospel. When he has finished reading, he says:*

Peace be with you all.

*Then he kisses the book of the Gospel.*

**People:** (*variable*) Let us remember the prophets and apostles, who preached the Gospel among the peoples. Let us remember the just and righteous who triumphed and were crowned. Let us remember the martyrs and confessors who endured torments and afflictions. Let us remember the Mother of God, Mary and all the saints and the faithful departed. May their prayers be a stronghold to us.

**Priest:** (*silently*) To our Lord Jesus Christ be praise and thanksgiving and blessing for his words of life to us, to the Father who sent him for our salvation and to his life-giving Holy Spirit, now and always and for ever. Amen.

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**[Epistle and Gospel for each day of the week]**

**Monday:—** Romans 6, 1—4, 11

What then shall we say? Shall we continue in sin that grace may abound? By no means: For how shall we who are dead to sin still live in it? Do you not know that all we who have been baptized into Christ Jesus have been baptized into his death? For we were buried with him by means of baptism into death in order that, just as Christ has arisen from the dead through the glory of the Father, so we also may walk in newness of life. Thus do you consider yourselves also as dead to sin but alive to God in Christ Jesus.

**Mark 1, 2—5** As it is written in Isaiah the Prophet, “Behold, I send my messenger before thee, who shall prepare thy way. The voice of one crying in the desert, Make ready the way of the Lord. Make straight his paths.”

There came John in the desert, baptizing and preaching a baptism of repentance for the forgiveness of sins. And all the country of Judea went out to him, and all the inhabitants of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins.



**Tuesday:**—Ephesians 4, 20—24

But you have not so learned Christ, for surely you have heard of him and been taught in him (as truth is in Jesus) that as regards your former manner of life you are to put off the old man, which is being corrupted through its deceptive lusts. But be renewed in the spirit of your mind, and put on the new man, which has been created according to God in justice and holiness of truth.

**Mathew 16, 24—28** Then Jesus said to his disciples, If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me. For he who would save his life will lose it; but he who loses his life for my sake will find it. For what does it profit a man, if he gain the whole world, but suffer the loss of his own soul? Or what will a man give in exchange for his soul? For the Son of Man is to come with his angels in the glory of his Father, and then he will render to everyone according to his conduct.

**Wednesday:-** Galatians 4, 1—5

Now I say, as long as the heir is a child, he differs in no way from a slave, though he is the master of all, but he is under guardians and stewards until the time set by his father. So we, too, when we were children, were enslaved under the elements of the world. But when the fullness of time had come, God sent his Son, born of a woman, born under the Law, that he might redeem those who were under the Law, that we might receive the adoption of sons.

**Luke 1, 41—45** And it came to pass, when Elizabeth heard the greeting of Mary, that the babe in her womb leapt. And Elizabeth was filled with the Holy Spirit, and cried out with a loud voice, saying, Blessed art thou among women and blessed is the fruit of thy womb. And how have I deserved that the mother of my Lord should come to me? For behold, as soon as the voice of your salutation fell on my ears, the babe in my womb leapt for joy. And blessed is she who has believed because the things promised her by the Lord shall be accomplished.

**Thursday:-** Ephesians 2, 19—22

Therefore you are now no longer strangers and foreigners, but you are citizens with the saints and members of God's household; you are built upon the foundation of the apostles and prophets with Christ Jesus himself as the chief corner stone. In him the whole structure is closely fitted together and



grows into a temple holy in the Lord; in him you, too, are being built together into a dwelling place for God in the Spirit.

**Luke 22, 24—30** Now there arose also a dispute among them, which of them was reputed to be the greatest. But he said to them, The kings of the Gentiles lord it over them, and they who exercise authority over them are called Benefactors. But not so with you. On the contrary, let him who is greatest among you become as the youngest, and him who is the chief as the servant. For which is greater, he who reclines at table, or he who serves? Is it not he who reclines? But I am in your midst as he who serves. But you are they who have continued with me in my trials. And I appoint to you a kingdom even as my Father has appointed to me, that you may eat and drink at my table in my kingdom; and you shall sit upon thrones, judging the twelve tribes of Israel.

**Friday:-** Galatians 2, 19—21

For I, through the Law have died to the Law that I may live to God. With Christ I am nailed to the cross. It is now no longer I that live, but Christ lives in me. And the life that I now live in the flesh I live in the faith of the Son of God, who loved me and gave himself up for me. I do not cast away the grace of God. For if justice is by the Law, then Christ died in vain.

**John 3, 13—16** And no one has ascended into heaven except him who has descended from heaven: the Son of Man who is in heaven. And as Moses lifted up the serpent in the desert, even so must the Son of Man be lifted up, that those who believe in him may not perish, but may have life everlasting. For God so loved the world that he gave his only-begotten Son, that those who believe in him may not perish, but may have life everlasting.

**Saturday:—** I Corinthians 15, 51—57

Behold, I tell you a mystery: We shall all indeed rise, but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound, and the dead shall rise incorruptible and we shall be changed. For this corruptible body must put on incorruption and this mortal body must put on immortality. But when this mortal body puts on immortality, then shall come to pass the word that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?

Now the sting of death is sin, and the power of sin is the Law. But thanks be to God who has given us the victory through our Lord Jesus Christ.



**John 5, 25—29** Amen, Amen, I say to you, the hour is coming, and now is here, when the dead shall hear the voice of the Son of God, and those who hear shall live. For, as the Father has life in himself, even so he has given to the Son also to have life in himself, and he has granted him power to render judgement because he is the Son of Man. Do not wonder at this, for the hour is coming in which all who are in the tombs shall hear the voice of the Son of God. And they who have done good shall come forth into resurrection of life; but they who have done evil into resurrection of judgment.

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### **Proemion** (Preface)

**Deacon:** \*Staumen kalos

**People:** Kurie eleison

*The priest standing below the step says:*

**Priest:** (*hands folded*) Let us all pray and beg for mercy and compassion from the Lord.

**People:** Merciful Lord, have mercy upon us and help us.

**Priest:** (*hands folded*) Praise, thanksgiving, glory, honour and exaltation continually and without ceasing, at all times, may we be worthy to offer.

**Proemion:** (*variable*) To the high priest of our faith, Jesus Christ, who was himself a pure and holy sacrifice, and in his person cleansed us from our sins and made atonement for the world by his sacrifice, to him who is good, belongs glory, honour and dominion with his Father and his Holy Spirit at the time of the celebration of this divine Offering and at all times and seasons and hours and moments of the days of our life, for ever. Amen.

*He kisses the northern corner of the shushopo, which had been folded back and turns it down; then he puts on incense.*

**Deacon:** Barekmor. Before the merciful Lord and before the propitiatory altar and before these divine and heavenly mysteries incense is set

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*\*Let us stand in order.*

by the hands of this reverend priest. Let us pray and beg for mercy and compassion from the Lord.

**People:** Merciful Lord, have mercy on us and bless us.

*The Deacon then incenses the altar and the people.*

### **Prayer of Absolution**

**Priest:** *(hands folded)* You who pardon and forgive and blot out and wipe away and do not remember our misdeeds; wipe away, Lord God, in your merciful love my manifold, great and unnumbered sins and the sins of your faithful people. Have pity, good Lord, and have mercy on me. Remember us, Lord, in your mercy and the souls of our fathers and brothers and masters and teachers, our dead and all the faithful departed, children of the holy and glorious Church. Give rest, Lord God, to their souls and bodies and shed the dew of your mercy and compassion on their bones. Be to us and to them both absolution and absolver, Christ our king, Lord our Lord, Lord of glory.

Answer us, Lord ; come to our aid, come to our help and save us. Receive our prayers; O God, in your mercy, keep far from us all cruel chastisements and remove from us the dread scourge of your wrath in your loving kindness. Make us worthy of that good end which awaits the men of peace; and grant us the end that befits a Christian and is pleasing to you and in accordance with your divine will. We will offer you praise and thanksgiving, now and always and for ever. Amen.

**Sedro** *(variable)* *(hands extended)* Lord God Almighty, who receive the sacrifice of praise from those who call on you with all their hearts, accept from the hands of us, your sinful servants, this incense and draw us close to your holy altar. Strengthen us that we may offer you spiritual offerings and sacrifices for our sins and for the failings of your people. Grant us that we may be an acceptable sacrifice to you and that your good Spirit may rest upon us and upon these oblations which we set before you and upon all your faithful people; through Jesus Christ our Lord, to whom is the glory and the honour and the dominion with your Holy Spirit, now and always and for ever.

**People:** Amen. May the Lord accept your service and help us by your prayers.

**Priest:** May we receive from God pardon of offences and forgiveness of sins in both worlds for ever.

**People:** Amen.

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## ALTERNATIVE PROEMIONS

### I

#### Proemion

**Priest:** Glory be to the Living Bread, who came down from heaven, became visible through His birth from the Daughter of David; was broken at Calvary; was distributed in the Holy Church and given to the faithful; who made the living and the dead rejoice by His grace; to Him be glory, honor, and worship at this time of the celebration of the Divine Eucharist, and at all festivals and times and hours and seasons and all the days of our life, Amen.

#### Prayer of Absolution

#### Sedro

**Priest:** O Lord, Who are God of gods, Lord of lords, Judge of judges, of Whom the rulers are inspired with awe at Whose brightness the fiery spirits tremble, and in Whose presence the incorporeal beings stand in awe; we worship You, and we pray with supplications to Your Divinity; for You have made us worthy by the ministry of the holy Seraphim, and have made us partakers of the adorable Mysteries of Your Divinity.

Sanctify us, O Lord, by Your manifold mercies, that we may stand in purity before You and before Your atoning altar and worthily offer to You sacrifices on Your spiritual altar. Send us Your Holy Spirit, we pray You; may He hallow this bread and this wine now before us; may He sanctify our bodies and our souls, purify our thoughts and our minds and blot out all stains from us, through our offering of pleasant and unblemished sacrifices to You; may He make us worthy of the blessings promised to Your saints.

To You and to Your Father and to Your Holy Spirit, in the fellowship of Your saints, we offer glory and praise in a common worship, now and for ever.

### II

#### Proemion

**Priest:** Glory be to the good Lord, Who broke His Body and gave us to eat, Who mixed His Blood and gave us to drink, and Who made us inherit

the Kingdom of Heaven. To Him be glory, honour and worship at this time of the celebration of the Divine Eucharist, and at all festivals and times and hours and seasons and all the days of our life. Amen.

### **Prayer of Absolution.**

#### **Sedro**

**Priest:** We offer this sacrifice before You, O Father, Who are invisible to the Angels and Archangels; and before Your Beloved Son, Who manifested Himself to the world by His love; and before Your Holy Spirit Who hath sanctified the world by His abiding; and before Thy Holy Altar where Your Divinity is proclaimed and the Holy Trinity made manifest. May it be for the remission of debts, the forgiveness of sins, the blotting out of the offences of Your whole flock, and for the repose and good memorial of all the faithful departed. And we offer You glory and praise, now and for ever.

**People:** Amen

### **III**

#### **Proemion**

**Priest:** Glory be to You, O well-pleasing Sacrifice, Who offered Yourself upon the Cross; Who did absolve our sins by Your sacrifice for us; Who did die, and gave us life by Your death; who did rise again and by Your resurrection did raise us; Who did ascend into heaven, and caused us to ascend with You. To Him be glory, honour and worship at this time of the celebration of the Divine Eucharist, and at all festivals and times and hours and seasons and all the days of our life. Amen.

### **Prayer of Absolution**

#### **Sedro**

**Priest:** O Lord God, we pray with supplication, that You bless Your servants, who are waiting to receive Your abundant mercies from Your sanctuary at the time of this divine sacrifice. Send them the gift of the Holy Spirit. Sanctify their souls and bodies that they may be made worthy to receive Your Holy Body and atoning Blood. Clothe them with the spiritual armour. Adorn them with love and unity. May good-will and peace reign among them. Deliver them from chastisements and from the rods of wrath. Protect them by Your Holy Cross. Make us and our faithful departed worthy to stand at Your right hand on Your second coming. We and they offer glory and praise to You, and to Your Father, and to Your Holy Sprit, now and for ever.

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### **Blessing of the Censer \***

*The priest sets on incense and makes the sign of the cross on the censer, saying:*

**Priest:** I, a weak and sinful servant, confess and say:

Holy is the Holy Father,

**People:** Amen. (*Fans are waved*)

**Priest:** Holy is the Holy Son,

**People:** Amen. (*Fans are waved*)

**Priest:** Holy is the living Holy Spirit,

*The bell is rung and the fans waved and the priest incenses the altar and the people while he says:*

Who hallows the incense of his sinful servant and has mercy and pity on our souls and on the souls of our fathers and brethren and teachers and our dead and all the faithful departed, the children of the holy Church, in both worlds for ever.

**People:** Amen.

**Deacon:** Barekmor. Let us all stand in order, and meditating on the divine wisdom, respond to the prayer of the reverend priest.

### **The Nicene Creed**

**Priest:** We believe in one God,

**People:** The Father Almighty, creator of heaven and earth and of all things visible and invisible; and in one Lord Jesus Christ, the only Son of God, who was begotten of his Father before all worlds; light of light, true God of true God, begotten not made, being of one substance with the Father, through whom all things were made Who for us men and for our salvation came down from heaven and took flesh by the Holy Spirit from the holy Virgin Mary, Mother. of God, and became man. He was crucified for us under Pontius Pilate and suffered and died and was buried. He rose again on the third day according to His will and ascended into heaven and sat down at the right hand of His Father, and He will come again in great glory to judge

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*\* The Blessing of the Censer recalls the epiphany of the Holy Trinity at the baptism of our Lord.*

the living and the dead; whose kingdom shall have no end. We believe in the one living Holy Spirit, who is Lord and giver of life to all, who proceeds, from the Father and with the Father and the Son is worshipped and glorified who spoke by the prophets and apostles. And we confess one baptism for the remission of sins and we look for the resurrection of the dead and the new life in the world to come. Amen.

*While they are saying the Creed, the priest washes the tips of his fingers and wipes them with the towel. While washing, he says this prayer silently.*

Wash, Lord, the stain of defilement from my soul and cleanse me by the sprinkling of the water of life, that I may be worthy to enter in purity and holiness your Holy of Holies, holy and making holy, and undefiled to handle your worshipful and fearful mysteries; that with a pure conscience I may offer to you a living sacrifice, our Lord and our God for ever. Amen.

*The priest turns to the people and stretching out his hands, says:*

My beloved brethern, pray for me.

*Turning to the altar he inclines before the Table of Life, saying this prayer silently.*

Holy Trinity, have mercy on us now and at all times. Holy Trinity, forgive us our offences and our sins. Holy Trinity, receive this Qurbono from my sinful hands on the spiritual altar which is above in heaven. O God, remit, forgive and pardon our sins and the faults and misdeeds of all those who call on you and pray to you in true faith. O God, be mindful for good of our fathers and brethren and teachers and all the faithful departed, who have gone before and have slept in your hope, especially the living and the dead for whom this Qurbono is offered. *(here he recalls the special intention for the holy Qurbono)*

*He ascends the step and begins the Canon or Anaphora.*

**Deacon:** Barekmor. Staumen kalos.

**People:** Kurie-eleison.



## THE ANAPHORA OF ST. JAMES

### The Kiss of Peace

**Priest:** *(Prayer of the Kiss of Peace)*

O God of all and Lord, account these our unworthy selves worthy of this salvation, that freed from all guile and bound together by the chain of love, we may greet one another with the holy and divine kiss of peace and that we may offer glory and thanks to You and to Your Only-begotten Son and to Your Holy Spirit, hallowed in all, good, praiseworthy and life-giving, Who is of one substance with you, now and for ever, world without end.

**People:** Amen.

**Priest:** Peace be to you all. *(lifts up the right hand)*

**People:** And with your spirit.

*(The Priest gives the hand of peace to the Deacon, who passes it to the other clergy and to the nearest people, who pass it to the rest.)*

**Deacon:** Brethren. By the love of our Lord, give peace each one to his neighbour with the holy and divine kiss.

**People:** O Lord, our God, account us worthy of this peace all the days of our life.

### The Inclination

**Deacon:** The holy and divine peace being given, let us bow down our heads before the merciful Lord.

**People:** We bow down our heads before you, O, our Lord and our God.

**Priest:** O You, Who alone are the merciful Lord, send your blessings on them that bow down before You. O You Who dwell on high and yet regard the things that are lowly, bless them through the grace and mercies of Your Only-begotten Son through Whom and with Whom You are worthy of glory and honour and dominion with Your Holy Spirit, hallowed in all, good, praise-worthy and life-giving, Who is of one Substance with You, now and for ever, world without end.

**People:** Amen.

**Priest:** (*Prayer of the veil*) O God the Father, Who for Your great and unspeakable love towards mankind did send Your Son into the world to bring back the sheep that had gone astray, reject not my Lord this bloodless sacrifice, for we trust not in our own righteousness but in Your mercy. And grant that this Sacrament which was instituted for our salvation be not for our condemnation, but that we may thereby receive remission of our sins and may render due praise and thanksgiving to You and to Your Only-begotten Son and to Your Holy Spirit, world without end.

**People:** Amen.

**Deacon:** Barekmore, Brethren, stand we fairly with awe and worship and purity and holiness and love and true faith and meditate on this awe-inspiring Holy Qurbono, which is offered before us by the reverend priest, for he offers this living Sacrifice in behalf of us all to God the Father in unity and peace.

*(The Priest lifts up the Shushupo and waves it over the Mysteries, saying in a low voice)*

You are the fiery rock, which sent forth twelve streams of water for the twelve tribes of Israel. You are the hard rock, which was set against the tomb of our Redeemer.

**People:** This Qurbono is Blessing, Peace, and Sacrifice of Thanksgiving.

**Priest:** (*Turning to the people blesses them*):

The love of God the Father + and the grace of the Only-begotten Son+and the fellowship and indwelling of the Holy Spirit+ be with you all, my brethren, for ever.

**People:** Amen. And with your spirit.



**Priest:** *(Extending and elevating his hands)*

May the minds and hearts and meditations of us all at this moment be on high, where our Lord, the Messiah, sits at the right hand of God the Father.

**People:** Our minds and hearts and meditations are with the Lord God.

**Priest:** Let us give thanks to the Lord with awe and reverence.

**People:** It is meet and right to give thanks to the Lord with awe and reverence.

*(The priest waving his hands over the Mysteries, says in a low voice)*

It is very meet and right and fitting to praise You, to bless You, to worship You, the Creator of all things visible and invisible.

**Priest:** *(raising his voice, continues):* Whom the heavens praise and all the hosts thereof, corporeal and incorporeal; the sun, the moon and all the stars, the earth and the seas and all that in them are, the Church of the first-born, whose names are written in the heavenly Jerusalem; angels and archangels, principdoms, powers, thrones, dominations, celestial virtues, the many-eyed cherubim and the six-winged seraphim, who, veiling their faces and feet, fly one to another proclaiming His holiness, crying aloud His praise with unceasing voices saying, Holy, Holy, Holy,

**People:** Holy, Holy, Holy, Lord God Almighty, heaven and earth are full of Your Glory. Hosanna in the highest. Blessed is He that has come and is to come in the name of the Lord. Hosanna in the highest.

*(The Priest, waving his hands over the Holy Mysteries, prays in silence)*

Holy in truth are You, King of the ages and giver of all holiness. Holy is Your Son, our Lord Jesus Christ, and Holy also is Your Holy Spirit, Who searches all things, even the deep things of You. You made man out of earth and placed him in Paradise and when he transgressed Your command and fell, You did not forsake him but did guide him by the Prophets, and in the fullness of time You did send into the world even your Only-begotten Son, who being Incarnate of the Holy Spirit and the Virgin Mary, renewed your image that was impaired in mankind.



**Priest:** (*Placing the Host on the palm of his left hand and making the sign of the cross with his right hand, says the words of Institution.*)

**Priest:** When He, the Sinless One, of His own Will, prepared Himself to accept death for us, sinners, He took bread in His holy hands, and when He had given thanks, He Blessed + + and sanctified + and broke and gave to His holy Apostles, saying: Take, eat of it, This is My Body, which is broken for you and for many and is given for the remission of sins and for life eternal.

**People:** Amen.

**Priest:** (*Taking the Chalice with both hands and holding it with his left, he makes the sign of the cross three times over it and then placing the right thumb on its edge, he tilts the Chalice cross-wise, saying:*)

**Priest:** Likewise also He took the Cup and when He had given thanks, He blessed + + sanctified + and gave to His holy Apostles saying: Take, drink ye all from it. This is My Blood which is shed for you and for many and is given for the remission of sins and for life eternal.

**People:** Amen.

**Priest:** Do this in remembrance of me as often as you participate in this Sacrament, commemorating my death and my resurrection, until I come.

*(here incense is set on)*

**People:** Your death, Lord, we commemorate, Your resurrection we confess, and Your second coming we look for. May Your blessings be upon us all.

**Priest:** Remembering, therefore, O Lord, your death and your resurrection on the third day, your ascension into heaven and your session at the right hand of God the Father and also your second coming wherein you shall judge the world in righteousness and recompense every man according to his deeds, we offer this bloodless Sacrifice, beseeching you not to deal with us according to our iniquities, but according to your abundant mercies blot out the sins of us, your servants. For your people and your inheritance entreat you and through you your Father, saying:

**People:** Have mercy upon us, O God, Father Almighty.

**Priest:** We, too, O Lord, Your weak and sinful servants, receiving Your grace, give thanks to You and praise You for all things and by reason of all things.



**People:** O Lord, God, we glorify You, we bless You, we worship You and we beseech You for mercy. O Good One, have mercy upon us and bless us.

### Invocation of the Holy Spirit

**Deacon:** Barekmore. How solemn, O my beloved, and how dreadful is this time when the Holy and quickening Spirit descends from heaven, from the heights above and broods upon this Holy Qurbano and sanctifies it. Stand you in holy fear and worship.

*(The Priest waves his hands over the Holy Mysteries and bowing his head, prays silently.)*

Have mercy upon us, O God the Father and send forth upon these gifts before you, your Holy Spirit, the Lord and the life-giver, who shares your Throne and your Kingdom with you and with your Son that reigns with you, of one Substance and co-eternal; Who spoke in the Law and in the Prophets and your New Testament; Who came down in the likeness of a dove upon our Lord Jesus Christ in the river Jordan; Who came down upon your holy Apostles in the likeness of fiery tongues.

**People:** May peace be with us all and good will to us all.

**Priest:** Give answer to me, O Lord\*  
Give answer to me, O Lord,  
Give answer to me, O Lord, and have mercy upon me.

**People:** Kurie-eleison , Kurie-eleison, Kurie-eleison

**Priest:** *(Waving his right hand over the Paten)*

May the Holy Spirit, coming down and abiding here, make this Bread the life-giving Body, the redeeming Body and the very Body of our God and Saviour Jesus Christ.

**People:** Amen.

**Priest:** *(Waving his right hand over the Chalice,)* And perfect this Chalice into the Blood of the New Covenant, the redeeming Blood and the very Blood of our God and Saviour Jesus Christ.

**People:** Amen.

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\* These are the words used by Prophet Elijah when he prayed for fire to come down from heaven.



**Priest:** We pray to you O Lord, that these (*Holy mysteries*) may sanctify the souls and bodies of all those who partake of them; that they being made fruitful in good works, Your holy Church, which is founded on the rock of faith and is invincible to the gates of hell, be strengthened. Deliver her, O Lord, from all scandals of heresy to the end of time, that she may offer up glory and thanks to you and to your Only-begotten Son and to your Holy Spirit, hallowed in all, good, praise-worthy, and life-giving, Who is of one Substance with you, now and for ever, world without end.

**People:** Amen.

### The Great Intercession

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#### Canon of the living fathers

**Deacon:** Barekmore. Let us pray and beseech the Lord God at this great and fearful and holy moment for all our Fathers and superiors who are over us this day, in this present life, and who tend and rule the holy churches of God in the four quarters of the world, the head of the holy Church and our Father, Pope (N) and our Bishop Mar (*Name of the Bishop of the Diocese*) and for all Bishops of orthodox faith.

**Priest:** (*silent Prayer*)

Wherefore we offer to You, O Lord, this fearful and bloodless sacrifice for Holy Zion the mother of all Churches and for Your Holy Church throughout all the world: grant her, O Lord, the rich gifts of Your Holy Spirit. Remember, O Lord, the head of the holy Church and our Father, pope (N) and our Bishop Mar (N) and the Bishops, Priests and Deacons and all orders of your Church. Remember also, O Lord, my lowliness and remember not the sins of my youth but give me life after the multitude of your mercies. Remember also, O Lord, them that suffer oppression, and other adversities and them that are sick. Bless the air, the dews, the rains, the seasons of the year and fill all things living with good will.

**People:** Kurie-eleison.

**Priest:** Deliver us, O Lord God, from all opposition of wicked men and from all force and violence of devils and from every scourge brought upon us by reason of our sins. Preserve us in the observance of your holy commandments, for you are the merciful Lord. And to you we offer up glory and praise and to your Only-begotten Son and to your Holy Spirit, hallowed in all, good, praise-worthy, and life-giving, who is of one Substance with you, now and for ever, world without end.

**People:** Amen.



(ii)

### Canon of the Brethren

**Deacon:** Barekmore. Again, we commemorate, O Lord God Almighty, all our faithful brethren, true Christians, who have bidden and charged us, weak sinners, to remember them at this hour and at this time, and for all who being in any kind of grievous distress trust you for their deliverance and speedy visitation by you. Let us beseech the Lord for all the faithful children of this Holy Church preserved of God, that they many live in concord and prosperity and that they be exercised in virtue.

**Priest:** (*silent prayer*)

Remember, O Lord, those who stand with us and pray with us, our fathers and brethren and those departed from us. Remember also, O Lord, those who have offered the offerings at your holy Altar and those who have wished to offer and could not, and to each one grant his desires and petitions.

**People:** Kurie-eleison.

**Priest:** Remember also, O Lord, them that we have mentioned and them we have not mentioned. Receive their sacrifices on to the expanses of Your heaven. Afford them the joy of Your salvation, vouchsafing to them visitation and succour from You. Strengthen them with Your might, for You are the Merciful One. We offer up glory and praise to You and Your only-begotten Son and to Your Holy Spirit, hallowed in all, good, praiseworthy and life-giving, who is of one substance with you, now and for ever, world without end.

**People:** Amen.

(iii)

### Canon of the rulers

**Deacon:** Barekmore. Again, we commemorate all faithful and truly Christian kings, who in the four quarters of the earth have maintained the safety and prosperity of the churches and monasteries of God. And let us beseech the Lord that the clergy and the faithful people and all Christendom be exercised in good works.

**Priest:** (*silent prayer*) Remember, O Lord, our religious kings and queens and help them with spiritual weapons and subdue to them all their enemies that we may pass a peaceable and quiet life.

**People:** Kurie-eleison.

**Priest:** For You are the Saviour, and the helper and the giver of victory to all them that trust and hope in You, O Lord. We offer up glory to you and to your Only-begotten Son and to your Holy Spirit, hallowed in all, good, praiseworthy and of one Substance with you, now and for ever. world without end.

**People:** Amen.

(iv)

### Canon of the Mother of God

**Deacon:** Barekmore. Again, we commemorate the holy and blessed and ever-Virgin Mary, Mother of God, who is worthy to be blessed and glorified of all generations of the earth. With her let us remember the Prophets and Apostles and Evangelists and Preachers and Martyrs and Confessors and blessed John Baptist who was the forerunner of his Master, and the holy and glorious St. Stephen, chief of Deacons and first of martyrs, and the exalted St. Peter and St. Paul, chief among the Apostles, and all the faithful departed Saints, both men and women. May their prayers be a stronghold for us. Let us beseech the Lord.

**Priest:** (*silent prayer*) For as much as you have power of life and of death, O Lord, vouchsafe to remember the Holy Fathers, and Prophets and Apostles and the Virgin Mary, Mother of God, and St. John Baptist and St. Stephen the martyr, and all the Saints.

**People:** Kurie-eleison.

**Priest:** O Lord, to whom all things are possible, we beseech you to unite us with the Assembly of the first-born whose names are written in heaven. For this cause we remember them, that they too may remember us in your presence and partake with us this spiritual sacrifice, so that those who are on earth will be preserved and be granted confidence and courage, and to the faithful departed, our parents, brethren and leaders, be vouchsafed repose by your grace and mercy and of your Only-begotten Son and of your Holy Spirit, hallowed in all, good, praiseworthy and life-giving, who is of one Substance with you, now and for ever, world without end.

**People:** Amen.



## Canon of the Doctors

(v)

**Deacon:** Barekmore. Again we commemorate those who have fallen asleep in holiness and are at rest and have kept undefiled the Apostolic Faith and delivered it to us. We proclaim the venerable and holy ecumenical Councils of Nicea, Constantinople, Ephesus, Chalcedon and others and the illustrious and God-fearing Fathers and orthodox teachers present there. And we remember James the Holy Apostle and martyr, first Bishop of Jerusalem and the saints Ignatius, Clement, Dionysius, Athanasius, Julius, Baselios, Gregorios, Ivanios, and the illustrious St. Cyril, who expounded the Incarnation of our Lord Jesus Christ, how that God the Word became flesh; and we commemorate Mar Severios, who always preached that Mary is undoubtedly the Mother of God; and our righteous and holy Father Mar Ephraim, who maintained the orthodox faith, and Mar Jacob, Mar Isaac, and Mar Simon the Stylite and Mar Abahai, the chosen one and all those before them, with them, and after them. May their prayers be a stronghold for us. Let us beseech the Lord.

**Priest:** *(silent prayer)*

Remember also, O Lord, our true and holy Bishops who from James the Archbishop have interpreted for us the word of truth even to this day.

**People:** Kurie-eleison.

**Priest:** Confirm in our soul, O Lord, the doctrines and your confessions of the Luminaries and Teachers who have borne your holy Name before gentiles and kings and the children of Israel. Destroy the heresies which trouble us, and grant to us to stand before your dread judgement seat without shame. For you, O Lord, are Holy and are the Perfecter of the Saints. And to you we offer up glory and praise and to your Only-begotten Son and to your Holy Spirit, hallowed in all, good, praiseworthy and life-giving, who is of one Substance with you, now and for ever, world without end.

**People:** Amen.



## Canon of the Departed

(vi)

**Deacon:** Barekmore. Again, we commemorate all the faithful, who have departed before from this church and from this place and all quarters and fallen asleep in the orthodox faith, and are at rest and have attained your presence, O Lord God of all spirits and of all flesh. Let us pray and beseech Christ our God, who has received their souls and spirits to Himself, to vouchsafe them in His great mercy pardon of offences and remission of sins, and to gather us and them into His heavenly Kingdom. Together let us cry and say, Kurie-eleison, three times.

**Priest:**— (*silent prayer*) Remember, O Lord, all Orders of your Church, who have fallen asleep aforetime in the true Faith, and all those for whom this Qurbono has been offered and those whose names are mentioned now. (*The priest signs the Chalice, the Paten, the Tablitho and the Book with the sign of the cross and remembers the names of those for whom he is specially offering*).

**People:** Kurie-eleison, Kurie-eleison, Kurie-eleison

**Priest:** O Lord God, Lord of spirits and all flesh, remember all those who have departed from us in the orthodox faith. Give rest to their souls and bodies and spirits and deliver them from eternal punishment, and vouchsafe to them delight where the light of your countenance shines. Do not turn them over, Lord, to punishment, for there is none blameless except your only Son. And we rely on Him that through Him we and they might receive mercy and forgiveness.

**People:** O Lord, give rest and sanctify all the departed who have left us in the true faith. Forgive the offences committed by us and by them, willingly or unwillingly and consciously or unconsciously.

**Priest:** (*silent prayer*) Remit and forgive, O Lord, our offences in word and deed and thought, those that are hidden and those that are manifest and give us Your peace.

**Priest:** Our end preserve sinless, O Lord, and gather us beneath the feet of Your elect when You will, and where You will and as You will, only without shame by reason of our faults, that in this and in all things Your all-honoured and blessed Name will be glorified and magnified with the Name of our Lord Jesus Christ and Your all-holy, good, praiseworthy and life-giving Spirit, of one Substance with You, now and for ever.

**People:** Amen. His name stands fast, as it was and shall endure from generation to generation, to the generations of the ages to come, for ever



**Priest:** Peace be to you all.

**People:** And with your spirit.

**Priest:** The mercies of + the great God+ our Saviour Jesus Christ+  
be with you all, my brethren, for ever.

*(The curtain is drawn across the Sanctuary; the people sing a hymn)*

Isaiah saw the seraphim:

They had six wings each one of them

And they ministered to your divine glory;

With two wings they cover their faces

Lest they should look upon your God-head,

And with two they cover their feet

Lest they should be burnt by your flame,

And with two they fly while they cry:

Holy, holy, holy are you

And with them we say: Blessed is your glory

In your place for ever.

#### **Service of Fraction\*** *(Silent Prayer)*

**Priest:** Thus truly did the Word of God suffer in the flesh and was sacrificed and broken on the Cross; and His soul was severed from His body, but His Godhead was in no wise severed either from His soul or from His Body. And He was pierced in His side with a spear and there flowed out blood and water, a propitiation for the whole world and His body was stained therewith. For the sins of the whole world the Son died on the Cross. And His soul came and was united to His Body, and He turned us from an evil conversation to the good, and by His blood He reconciled and united and knit Heavenly things with the things of Earth, and the peoples with the peoples and the souls with the bodies. The third day He rose again from the grave, and He is One Immanuel, and does not separate into two natures after the union indivisible. We believe and confesse and affirm that this Body appertains to this Blood and this Blood to this Body.

#### **(Prayer of Mar James)**

O Father of Truth, behold Thy Son, the propitiatory Sacrifice. Accept him who died for me and may I be forgiven through Him. Accept this offering

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\* *The broken pieces of the sacred Host are arranged in a pattern so as to represent a Lamb (from Koodosh Etho to Saturday before Easter), a Man (from Easter to Festival of the Holy Cross, 14th September) or the Cross (from 14th Sept. to Koodosh Etho Sunday, that is, the Sunday nearest to 30th October.)*



at my hands, and reconcile me to you, and remember not against me the sins which I have committed against your Sovereignty. Behold His Blood shed on Golgotha by wicked men pleads for me: for its sake receive my petition. As great are mine offences, so great are your mercies. Your mercies would be heavier in the balance than the mountains that are weighed by you.

Look upon the sins and look upon the Offering for them, for the Offering and the Sacrifice are greater far than the sins. Because of my sin your Beloved One bore the nails and the spear. His sufferings are enough to reconcile us with you and by them may I live.

Glory be to the Father, who delivered His Son for our salvation; and worship be to the Son who died on the Cross and restored us all to life; and praise be to the Spirit who began and fulfilled the mystery of our salvation; O Trinity exalted above all, have mercy on us all.

You are Christ the God who was cleft in his side on the heights of Golgotha in Jerusalem for us. You are the Lamb of God that takes away the sins of the world. Pardon our offences and forgive our sins and set us on your right hand.

*(The Catholic)*

**Deacon:** Again, my brethren, we should ever beseech the Lord that there be a good memorial of the blessed Virgin Mary, the Mother of God and of the Saints, and of all the faithful departed.

**People:** May their prayers be a stronghold to us. Amen.

**Deacon:** We have besought of the Lord, our Messiah, abundant blessings and mercy for us, for our fathers, our brethren, our rulers, our teachers, our departed, and for each one of us, and again we beseech Him. Thus praise we God the Father, the Lord of all things, and worship His Only-begotten Son and magnify His Living Holy Spirit, entrusting our lives into the hands of the merciful Lord, and beseech blessings of Him.

**People:** O Good One, have mercy upon us and bless us.

### **The Lord's Prayer**

*(The curtain is drawn aside)*

**Priest:** O God the Father of our Lord Jesus Christ, Who are blessed by the Cherubim, and glorified by the Seraphim, and extolled by thousands



of thousands and myriads of hosts rational and holy, You, O Lord, Who have vouchsafed to sanctify and perfect the offerings and fruits offered to You for a sweet-smelling savour, sanctify our bodies, our souls and our spirits, that with pure hearts and with faces unashamed we may call upon You, O God, heavenly Father, and pray saying:

Our Father, in heaven,

**People:** Hallowed be your name; your kingdom come; your will be done on earth as in heaven. Give us this day the bread which we need and forgive us our sins and offences as we have forgiven those who have offended against us. Do not let us enter into temptation but deliver us from the evil one. For yours is the kingdom, the power and the glory, for ever and ever, Amen.

**Priest:** O Lord God, lead us not into temptation, which we are not able to bear, but show us alongside with it a way of escape whereby we may be enabled to bear it, and deliver us from the evil one. So shall we offer glory and praise to You and to Your Only-begotten Son and to your Holy Spirit, hallowed in all, good, praiseworthy and life-giving, who is of one Substance with you, now and for ever, world without end.

**People:** Amen.

**Priest:** Peace be to you all.

**People:** And with your spirit.

**Deacon:** Let us bow down our heads to the merciful Lord before we receive these Holy Mysteries which are offered.

**People:** We bow down our heads before You, O our Lord and our God.

**Priest:** O Lord, your servants bow down their heads to you awaiting your abundant mercies. Send forth your blessings and sanctify our souls and bodies and spirits that we may be worthy to partake of the Life-giving Mysteries of Christ, our Saviour. So shall we offer up glory and praise to you and to your Only-begotten Son and to your Holy Spirit hallowed in all, good, praise worthy and life giving, who is of one Substance with You, now and for ever, world without end.

**People:** Amen.

## Elevation

*(The priest sets on incense)*

**Deacon:** Let us watch with awe and fear.

**People:** Lord, have pity and have mercy upon us.

*During the Elevation two servers stand one on either side, holding a lighted candle, which they raise and lower as the priest raises and lowers the Mysteries; the bell is rung and the fans are waved:)* Lifting up the Paten, the priest says:

Holy things to the holy.

**People:** *(Looking up at the Mysteries)* There is none holy but the one Holy Father, the one Holy Son and the one Holy Spirit. Amen.

*Then he lifts up the Chalice, saying with the people:*

*(Looking up at the mysteries)* Glory be to the Father, the Son and the Holy Spirit, who is one God for ever. Amen.

*Holding the Paten in his right hand and the Chalice in his left and putting the right hand over the left crosswise,*

**Priest:** The one Holy Father be with us, who fashioned the world in his mercy.

**People:** Amen. *(Fans are waved)*

**Priest:** The one Holy Son be with us, who redeemed it by his precious passion.

**People:** Amen. *(Fans are waved)*

**Priest:** The one living Holy Spirit be with us, the perfecter and fulfiller of all that has been and that will be. Blessed be the name of the Lord from age to age and for ever.

*Then he places them on the Tablitho and covers them and descends from the step.*

**People:** Amen. Let us remember in our sacrifices and our prayers our fathers who taught us, while they were alive, to be the children of God in this passing



world. Son of God, grant them rest in the kingdom of heaven with the just and the righteous in the world which does not pass. Lord, have mercy upon us and help us.

### **The Commemoration of the Saints**

*The priest sets on incense and begins the Kuklion of the Blessed Virgin, of the Saints and of the Departed.*

#### **Kuklion of the Blessed Virgin**

**Priest:** The king's daughter stands in glory halleluia, halleluia, and the queen at your right hand.

**People:** Forget your people and your father's house, halleluia, halleluia, that the king may desire your beauty.

**Priest:** Glory be to the Father, and to the Son and to the Holy Spirit.

**People:** From age to age and for ever. Amen.

Offer prayer for us, O pride of the faithful, to your Son who came forth from you, that he may have mercy upon us all.

Staumen kalos; kurie eleison.

The archangel brought a message of peace to the daughter of David and announced to her and said: the Lord is with you and shall come forth from you.

**Priest:** Glory be to the Father and to the Son and to the Holy Spirit.

**People:** Mary, you were a ship; you bore and carried and you worshipped him, who is the pilot and Lord of all creation.

Lord, have mercy upon us and help us.

By your cross, Lord Jesus, and by the prayer of Mary who bore you, make to pass and banish from us the scourge and the rod of wrath.

#### **Kuklion of a saint.**

*(The priest sets on incense)*

**Priest:** The just man shall spring up like a palm-tree, halleluia, and like a cedar of Lebanon shall he grow.

**People:** They shall spring up and grow great in old age, halleluia, they shall be fruitful and fragrant.

**Priest:** Glory be to the Father and to the son and to the Holy Spirit.

**People:** From age to age and for ever. Amen

**Priest:** Your memory, O St. N. is kept here and in heaven: may those who honour your memory be helped by your prayers.

Staumen kalos; Kurie-eleison.

At this time of prayer, O St. (N.) stand and pray at the head of your flock as you are accustomed; stretch out your right hand like Moses and bless your flock, which listens for the sound of your sweet voice.

**Priest:** Glory be to the Father and to the son and to the Holy Spirit.

**People:** Glory to the Father, who chose you, O St. (N.) and to the Son who honoured your memory, chosen (apostle); worship to the Holy Spirit who crowns you, O St. (N.); on us be mercy by your prayers at all times.

On the Church which honours your memory, St. (N.) of noble grace, may the peace and calm of your Lord dwell for ever and ever.

### **Kuklion of the Dead**

*(The priest sets on incense)*

**Priest:** As a father pities his children, halleluia, the Lord has pity on those who fear him.

**People:** Man's days are like those of grass, halleluia, like a flower of the field he blooms.

**Priest:** Glory be to the Father and to the son and to the Holy Spirit

**People:** From age to age and for ever. Amen.

May the dead who have slept in your hope and under the protection of your compassion be raised by your living voice from the grave to paradise.

Staumen kalos; Kurie-eleison.

The king who raises up in glory descends from the heights and gives life to the dead and raises up those in the grave. The dead rise up together from within the grave and offer praise to him who raises the dead.



**Priest:** Glory be to the Father and to the son and to the Holy Spirit.

Praise to that Word which our Lord spoke in his Gospel: Everyone who eats my flesh and drinks my living blood I will not leave in Sheol; for this cause I descended and tasted death that he might live for ever.

Son of God, who by your death gave life to our death, raise us up from the dust that we may cry, saying: glory to you, O God.

### **The Communion**

*(While the kirkliion of the dead is sung, the priest turning round and stretching out his hands says:)*

My beloved brethren pray for me.

*The curtain is drawn across the sanctuary. The priest inclines before the Table of Life and says one of the following prayers.*

Make me worthy, Lord, to eat of you in holiness; by the eating of your Body may my evil desires be consumed and by the drinking of your life-giving Chalice may the passions of my flesh be quenched and by you may I be found worthy of the pardon of offences and forgiveness of sins, our Lord and our God for ever.

*(Or this)* Grant, Lord God, that our bodies may be sanctified by your holy Body and our souls be purified by your propitiatory Blood, and that they may be for the pardon of offences and the forgiveness of sins, our Lord and our God for ever.

*(Or this)* Grant us, Lord God, to eat your holy Body and to drink your propitiatory Blood, that we may be inheritors of your heavenly kingdom with all those who have pleased your holy will, our Lord and our God for ever.

*Then he covers the Paten and Chalice and sets on incense. The curtain is drawn aside. Then he takes the Paten in his right hand and the Chalice in his left and turns to face the people, saying: (Fans are waved).*

From your propitiatory altar may pardon come down upon your servants, Son of God, who came for our salvation and will come for our resurrection and for the renewal of our race for ever.

**People:** Amen.

*(The priest proceeds)*

Stretch forth, Lord God, your invisible right hand and bless (*he blesses with the Paten*) this assembly of your worshippers, who receive your Body and precious Blood for the pardon of offences and the forgiveness of sins and confidence before your face, our Lord and our God for ever.

**People:** Amen.

### **Procession of the Mysteries.**

*The priest descends from the altar step and goes towards the people saying:*

May the blessing of our great God and Saviour Jesus Christ be on those who carry these holy things and on those who give them and those who receive them, and on all those who have laboured and have had part in them. May the mercy of the Trinity be on them in both worlds for ever.

*He stands with his hands cross-wise, right hand over the left.*

**People:** Amen. Lord, have mercy upon us. Lord, have pity and mercy upon us. Lord hear us and have mercy upon us. Glory to God on high, exaltation to his Mother, and to the martyrs crowns of praise, and on the departed compassion and mercy. Halleluia.

### **Communion of the Faithful**

*The faithful approach one by one and standing with hands folded on the breast cross-wise, receive the holy communion on the tongue. After receiving, they move aside and bow and return to their places. He communicates the clerics and the people saying:*

The propitiatory live coal of the body and blood of Christ our God is given to the sub-deacon (*or the lector or the cantor or Religious or the true believer*) for the pardon of offences and the forgiveness of sins for ever.

*After giving communion he stands with his hands cross-wise and says:*

Glory to you, glory to you, glory to you, our Lord and our God, for ever. Lord Jesus Christ, let your holy Body which we have eaten (*extends*



*his right hand*) and your propitiatory Blood (*extends his left hand*) which we have drunk be not for judgement and not for condemnation but for the life and the salvation of all, and have mercy on us all.

*He blesses with the Paten and returns to the altar.*

**People:** All the world shall bow down and worship you and every tongue shall confess your name. You are the resurrection of the dead and the blessed hope of those in the grave. We praise you, Lord God, we praise you and we give thanks for your goodness to us.

*The Deacon kisses the south corner of the altar, and puts back the censer.*

### **Prayer of Thanksgiving**

*The priest with his hands folded on the breast says the prayers of thanksgiving.*

**Priest:** We give thanks to you, O Lord, for the abundance of your mercy wherewith you have accounted us worthy to partake of your Heavenly Table. Grant, my Lord, that our participation in your Holy Sacrament may not be a cause for our condemnation and that being accounted worthy to partake of your Holy Spirit we may find a portion and an inheritance with all the Saints who were from the beginning. So shall we offer up glory and praise to you and to your Only-begotten Son and to your Holy Spirit, all holy, good, praiseworthy and life-giving, of one Substance with you, now and for ever, world without end.

**People:** Amen.

**Priest:** Peace be with you all.

**People:** And with your spirit.

**Deacon:** After receiving these holy mysteries which have been given us, let us again bow down our heads before the merciful Lord.

**People:** We bow our heads before you, O Lord and our God.

*They remain bowing till the next prayer is over*

**Priest:** O God, who are great and marvellous, who did bow the heavens and come down for the salvation of our human race, have compassion and

mercy upon us, that at all times we may glorify you and God the Father who begat you and your all-holy and good and praiseworthy and life-giving Spirit, of one Substance with you now and for ever, world without end.

**People:** Amen.

**Deacon:** Barekmor.

**Priest:** **Huthomo** (*variable*)

Bless us all, our God; keep us all, our Creator; show us the way of life, helper and Lord of all.

*(Or any other suited for the occasion)*

**People:** (*variable*) May the Qurbono which the priest has offered be for the satisfaction of your will, Lord; may the angels on high rejoice in it and may the faithful departed receive pardon.

### **The Dismissal**

*The priest turning towards the people blesses them saying:*

+Go in peace beloved brethren. We commit you to the grace and mercy of the holy Trinity with the provision and the blessings which you have received from the propitiatory altar of the Lord. +You who are far and you who are near, living and departed, redeemed by the victorious cross +of the Lord and sealed with the sign of holy baptism; may He pardon your offences and forgive your faults and give rest to the souls of your departed. May I, his weak and sinful servant, (*The People: O Reverend Priest or Most Rev. Father, if the Bishop celebrates*) obtain mercy and help by your prayers. +Go in peace and do you be glad and rejoice and pray for me.

**People:** Amen. May the Lord accept your Qurbono and help us by your prayers.

*The curtain is drawn across the sanctuary. The priest descends from the step and inclines before the Table of Life saying this prayer silently.*

May God and his elect and holy angels be pleased with the Qurbono which we have offered to-day. May his Mother and his Saints be magnified by it and may it give rest to all the faithful departed, especially him (*or her or those*) for whom and on behalf of whom this Qurbono has been offered.



*(He proceeds with another prayer).*

Lord, your pure and holy mouth made this promise, saying; who ever eats my body and drinks my blood and believes in me, he abides in me and I in him and I will raise him up at the last day. For us also, Lord, who have eaten your body and drunk your propitiatory blood, may it not be for judgement or for punishment or for condemnation or for accusation, for me and for your faithful people, but let it be for pardon of offences and forgiveness of sins and for a blessed resurrection from among the dead and for openness of countenance before your dread judgement seat, our Lord and our God for ever.

*He ascends the step and uncovers the Chalice and Paten. He takes the particle from the Chalice with the spoon and communicates.*

### **Ablutions**

Psalm 23. The Lord will be my shepherd, I shall not want anything. He will lead me by still waters; he will restore my soul and lead me in the paths of truth. Because of your name even though I walk in the valley of the shadow of death, I will fear no evil, because you are with me. Your rod and your staff comfort me; you have set a table before me in the presence of all my enemies. You have anointed my head with oil and my cup is filled with the drink of life. Your grace and mercy shall follow me all the days of my life and I will dwell in the house of the Lord for the length of my days.

*He receives the sacred body, that is, he takes anything that remains over and then cleanses the Paten, saying:*

If any fragment remains, it remains to your knowledge, who created the world; if any fragment remains, may the Lord be its keeper and he be propitious to us and to all men.

*He Places the Paten on the Tablitho and holds the Chalice in his right hand with fingers joined, and drinks, saying:*

What shall I return to the Lord for all his benefits to me? I will take the chalice of salvation and call upon the name of the Lord; I will pay my vows to the Lord in the presence of all the people.

*He washes the Paten and Chalice, and drinks saying:*

They shall be filled with the abundance of your house and you will give them to drink from your delightful stream.



*He pours water on the Paten and washes the spoon and star.  
Then he pours it in the Chalice and drinks, saying:*

May the living fire of your body and precious blood, Christ our God, quench the flame of fire and keep the fierce and dreadful torments from my limbs, and from the souls and bodies of the faithful departed, who were clothed in you by water and the Spirit and received your Body and precious Blood. Call them and make them stand at the last day on your right side as you promised, our Lord and our God. Praise to you for ever. Amen.

*Then he pours water on the Paten and washes the fingers of his right hand, saying:*

Let my fingers whisper your praise and my mouth give thanks to you. By the nails in your hands and feet and by the spear which pierced your side pardon my offences and my sins.

*Then the left fingers, and drinks from the Chalice, saying:*

Preserve me, Lord, from all harm. Let your right hand help me and preserve me from perverse actions.

*He wipes the Paten and then the chalice with the sponge or with the purificator, saying:*

Wipe away, Lord, with the sponge of your compassion all my offences and the sins which I have committed before you. Pardon me in your loving kindness.

*He washes his hands while saying Psalm 26:*

Judge me, O Lord, for I have walked in integrity; in the Lord I trust, I shall not be shaken. Search me O Lord and try me, test my soul and my heart. For your loving kindness is before my eyes and I have walked in faith. I have not sat with wicked men nor do I consort with hypocrites. I hate the assembly of evil doers and with the wicked I will not sit. I have washed my hands in innocence and gone round your altar, O Lord, that I may hear the sound of your praise and tell of all your wondrous deeds. O Lord, I have loved the service of your house, the place where your glory dwells. Destroy me not with sinners nor my life with men of blood, in whose hands is deceit and their right hands are full of bribes. But I have walked in integrity; redeem me and have pity on me. My foot stands in uprightness and in the Church I will bless the Lord.



*(And then Psalm 29)*

Give to the Lord, you sons of men, give to the Lord glory and praise, give to the Lord the honour due to his name, worship the Lord in the court of his holy place. The voice of the Lord is over the waters, the God of glory thunders, the Lord over many waters. The voice of the Lord thunders, the voice of the Lord is over many waters. The voice of the Lord breaks the cedars of Lebanon. He makes them leap like calves, Lebanon and Sirion like young wild bulls. The voice of the Lord divides the flames of fire; the voice of the Lord shakes the desert, the Lord shakes the wilderness of Kadesh. The voice of the Lord shakes the branches and strips the forests and in his temple all say, Glory. The Lord turns back the flood; the Lord is enthroned as king for ever. May the Lord give strength to his people, may the Lord bless his people with peace.

*(And he completes the order of service, saying:)*

Praise, thanksgiving, glory, honour and exaltation continually and without ceasing at all times, may we be worthy to offer:

*Proemion*

Glory to him who by his death destroyed our death, and by his sacrifice for us atoned for all the sons of Adam; the good One whom we remember at this time and at all times and seasons and hours and moments of the days of our life for ever. Amen.

*Sedro*

You who raise the dead and make them to rise from their graves, receive, Lord, the souls of your servants for whom we have offered this Qurbono to-day. Make them to dwell in the blessed mansions of your Father's house, and with all true believers who did your will and slept in your hope. Raise them up and make them stand at your right hand and pour forth your blessings upon us all, that we may offer praise and thanksgiving to you and your Father and your Holy Spirit, now and always and for ever. Amen.

*Qolo*

Not for judgement nor for condemnation, Lord, let your Body and Blood, which we have received, be to us, but for pardon of sin and forgiveness and for standing at your right hand and for confidence in your sight, halleluia.

May your Body, Lord, which we have received and your living Blood which we have drunk in faith, be a bridge and a passage by which we may be delivered from the fire of Gehenna, Halleluia, and inherit life. Glory be to the Father and to the Son and to the Holy Spirit.

To you, our Qurbonos are offered, Christ the King, by the hands of your servants the priests; receive them in your loving kindness, good Lord, who are a lover of penitents, halleluia, and be appeased by them. From age to age and for ever. Amen.

May the hands which extended their palms and received from you the pledge, Son of God, not shrink from the fierce flames at the last day at the judgment, halleluia, the hands which celebrated the mysteries.

### **Ethro**

May this offering, which we have offered for your servants and handmaids be a savour of spiritual sweetness to you, O God.

*He puts on his own dress.*

If Moses made atonement for Ruben who had sinned, by the blood of beasts, how much more shall the faithful departed receive atonement by the living sacrifice which is offered for them.

Kurie-eleison, Kurie-eleison, Kurie-eleison.

Lord, have mercy upon us; Lord, have pity and have mercy upon us; Lord hear us and have mercy upon us. Glory to you, Lord; glory to you Lord; glory to you, our hope for ever.

Barekmor. Our Father in heaven.

*(Bowing before the altar)*

Into your house, O God, I have entered. Before your throne, O heavenly king, I have worshipped. Pardon me all that in which I have sinned against you.

*The priest kisses the Table of Life in the middle, saying:*

Remain in peace, holy altar of the Lord, for I do not know whether I shall return to you or not. May the Lord make me worthy of the vision of you in the assembly of the first-born, in heaven; in this covenant I trust.



Remain in peace, holy and propitiatory altar. May the holy Body and the propitiatory Blood which I have received from you be for me for the pardon of offences and the forgiveness of sins and for a confident face before the dread judgement seat of our Lord and our God for ever.

Remain in peace, holy altar, Table of Life, and beg for me from our Lord Jesus Christ that my remembrance may not cease from you henceforth and for ever. Amen.

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## THE ANAPHORA OF THE TWELVE APOSTLES

*(The first three prayers of the Anaphora, when the mysteries are covered, are said with hands folded)*

### **Prayer of Peace**

Holy and merciful Lord, who has prepared for us this spiritual feast through your only Son, accept this bloodless sacrifice offered by us. Grant us the gift of your Holy Spirit and enable us to give peace one to another with pure and divine love. We will offer praise and thanksgiving to you and your only Son and your Holy Spirit, now and always and for ever.

**People:** Amen.

*The priest raises the palm of his right hand a little above his shoulder and gives the peace, saying:*

**Priest:** Peace be with you all.

**People:** And with your spirit.

*The priest gives the hand of peace to the Deacon, who passess it to the other clergy and to the nearest people, who pass it to the rest. Meanwhile the Deacon says:*

**Deacon:** Barekmor. Let each one give the holy and divine kiss of peace to his neighbour in the love of our Lord and our God.

**People:** Make us worthy, Lord God, of this peace, all the days of our life.

**Deacon:** Now that the holy and divine peace has been given, let us all bow down our heads before the merciful Lord.

**People:** We bow down our heads before you, our Lord and our God.



*(They keep on bowing till the next prayer is over)*

### **Prayer of Inclination**

**Priest:** Lord, may your peace, tranquillity, true love and mercy that belong to your eternal Godhead be with us and among us, to the end of the world. We will offer praise and thanksgiving to you and your only Son and your Holy Spirit, now and always and for ever.

**People:** Amen.

### **Prayer of the Veil**

**Priest:** King of Kings and Lord of Lords, we worship you and pray to you and beseech you. O look upon us with mercy and make us worthy to draw near your holy altar with purity of heart and in holiness of body and spirit. We will offer praise and thanksgiving to you and your only Son and your Holy Spirit, now and always and for ever

**People:** Amen.

**Deacon:** Let us stand in order; let us stand in awe and in reverence, in joy and in holiness; let us all stand, my brethren, in love and true faith; let us look with understanding and fear of God on this dread and holy Qurbono which is set before us by the hands of the reverend priest, who offers in tranquillity and peace this living sacrifice to God the Father, the Lord of all, for our sake.

**Priest:** *(lifts up the shushupo and flutters it, raising and lowering it, over the mysteries, saying silently)*

You are the hard rock which sent forth twelve streams of water and quenched the thirst of the twelve tribes of Israel. You are the hard rock which was placed before the tomb of our Saviour.

**People:** This Qurbono is blessing and peace and sacrifice and thanksgiving.

### **The Eucharistic Prayer**

*(The priest turns towards the people and signs them with the sign of the cross thrice, saying:)*

The love of God the Father+and the grace of the only Son+and the abiding presence of the Holy Spirit+ be with you all, my brethren, for ever.

**People:** Amen. And with your spirit.



**Priest:** *raising his hands, says:*

Let our minds and thoughts and hearts be on high at this moment, where Christ is sitting at the right hand of God the Father.

**People:** Our minds and thoughts and hearts are with the Lord God.

**Priest:** *(hands folded).* Let us give thanks to the Lord in holy fear.

**People:** It is meet and right to give thanks to the Lord.

**Priest:** *(silently)* God the Father and giver of life, you are indeed holy. All glory and exaltation belong to you. Blessed are you with your only Son and with your living Holy Spirit.

*The Priest extends his hands and raises his voice saying:*

The four-faced Cherubim and the six-winged Seraphim stand around your divine presence and praise you singing aloud their pure songs and holy hymns.

**People:** Holy, holy, holy, Lord God almighty, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who has come and is to come in the name of the Lord God. Glory in the highest.

**Priest:** *(silently)* Holy, holy, holy are you most merciful God. Holy is, your life-giving Holy Spirit. Holy are you and the giver of good things. Your only Son took flesh from the holy Virgin Mary, Mother of God, for our salvation, and abolished our slavery and set us free, through his divine dispensation.

**The Words of Institutions.**

*(The people stand reverently bowing, with hands folded)*

**Priest:** When your Son became man without change, for our sake, and came unto the Cross, before his life-giving sufferings, He took bread in his holy hands, blessed, + + and sanctified, + and broke and gave to his Disciples saying, Take, eat, this is my Body which is broken for you and for many and given for the forgiveness of sins and for eternal life.

**People:** Amen.

**Priest;** Likewise, after supper, he took the Cup mingled of wine and water, blessed + + and sanctified + and gave it to his Disciples and Apostles saying, Take, drink from this all of you; This is my Blood of the New Testament, which is shed for you and for many, for the remission of debts and for eternal life.



## **The Anamnesis**

As often as you shall eat this Bread and drink of this Chalice, do this in memory of me, until I come.

**People:** We commemorate, Lord, your death, we confess your resurrection and we await your second coming. May your mercy be upon us all.

**Priest:** We, your weak and sinful servants, recalling your divine dispensation, pray to you, lover of men. When you appear at the end of time and render justly to each one according to his deeds, show mercy on your devotees and protect your inheritance. All your Church humbly offers supplication through you to your Father.

**People:** Have mercy on us, God the Father Almighty.

**Priest:** We, your weak and sinful servants, who receive your grace, give thanks to you, merciful Lord, for all things and on behalf of all things.

**People:** We praise you, we bless you, we worship you, and we beg of you Lord God, have pity, and have mercy upon us.

## **The Epiklesis**

**Deacon:** How dreadful is this moment and how fearful this time, my beloved, when the living Holy Spirit descends from the heights of heaven and hovers and rests on this holy Qurbono which is set before us, and hallows it. Stand and pray in silence and in fear.

**Priest:** *(silent prayer)*

Have mercy on us, O Lord, have mercy upon us and send down your life-giving Spirit from your holy abode. May he descend over this Offering and make this the life-giving Body; and may he pardon and sanctify us.

**People:** May peace and tranquillity be with us all.

**Priest:** Hear me, Lord; hear me, Lord; hear me, Lord; have pity and mercy upon me.

**People:** Kurie-eleison, Kurie-eleison, Kurie-eleison.

**Priest:** May the Holy Spirit by his descent, make this Bread the Body + + + of Christ our God.

**People:** Amen.

**Priest:** And may He make the mixture which is in this Cup the Blood of Christ our God.

**People:** Amen.

**Priest:** Lord, may these mysteries be to us for the remission of debts, for strength of mind and for the wholeness of body and spirit. Let not even one perish from your faithful people but enable us all to live holy and spiritual lives. We will offer praise and thanksgiving to you and your only Son and your Holy Spirit, now and always and for ever.

**People:** Amen.

### **The Great Intercession**

#### **Canon of the living fathers**

**Deacon:** Barekmor. Let us pray and beseech our Lord and our God at this great and fearful and holy time for all our fathers and superiors, who rule over us today in this present life, and who are the shepherds and pastors of the holy churches of God in the four quarters of the world, our holy Father, Pope (N) ...and our bishop, Mar...(N)...with all bishops and fathers of orthodox faith. Let us beseech the Lord.

**Priest:** (*silently*) Lord, we offer you this divine sacrifice for the flock of your sheep and especially for our holy Father Pope (N) who now rules over us, for our Archbishop and for all Bishops holding the true faith.

**People:** Kurie-eleison.

**Priest:** May our Bishops and Pastors, living unblemished lives, lead your sheep in holiness and thus offer to you your faithful people as a spiritual flock befitting the glory of your holy name. With them we will offer praise and thanksgiving to you and your only Son and your Holy Spirit, now and always and for ever.

**People:** Amen.

#### **Canon of the Brethren**

**Deacon:** Barekmor. Lord, again we commemorate all our faithful and true Christian brethren who have before-hand asked and charged us in our poverty



and weakness to remember them at this hour and at this time. On behalf of all those who, being subject to any kind of grievous temptation, take refuge in you, Lord God of strength, for their speedy deliverance and visitation by you; and on behalf of this church which is kept by God, for the concord and prosperity of all the faithful children that they may grow in virtue; let us beseech the Lord.

**Priest:** (*silently*) Remember Lord, your people, particularly those who have offered you this sacrifice; and sanctify this congregation assembled before you.

**People:** Kurie-eleison,

**Priest:** Bless your people, O Lord, that they may forever lead blameless lives and thankfully discern the good gifts and the living kindness which they receive from you, who are the good and most merciful Lord. We will offer praise and thanksgiving to you and your only Son and your Holy Spirit, now and always and for ever.

**People:** Amen.

### **Canon of the Rulers**

**Deacon:** Barekmor. Again we commemorate all faithful and true Christian rulers who have maintained and established the churches and the monasteries of God in the four quarters of the world in true faith; and for all Christian states and for the clergy and the faithful people, that they may grow in virtue; let us beseech the Lord.

**Priest:** (*silently*) Remember, Lord, the rulers who are good to your people and are merciful to the sheep redeemed by your name. Strengthen them in your power that they may not be overcome by their enemies.

**People:** Kurie-eleison.

**Priest:** Send, O Lord, your hosts of angels to aid the faithful rulers. Protect them from intense hardships and from the evil spirit; save them from the snares and designs of those who hate the Church; grant them peace and harmony and good will in their lives. We will offer praise and thanksgiving to you and your Only Son and your Holy Spirit, now and always and for ever.

**People:** Amen.



### **Canon of the Mother of God**

**Deacon:** Barekmor. Again we commemorate the holy and glorious and ever blessed Virgin Mary, Mother of God, who is worthy of blessings and praise from all generations upon earth; and with her let us remember the prophets and apostles, preachers and evangelists, martyrs and confessors and the blessed John the Baptist, fore-runner of the Lord, the holy and glorious St. Stephen, the chief of deacons and first of martyrs and the chief of the apostles, the noble St. Peter and St. Paul; let us remember likewise all the holy men and women that their prayers may be a stronghold to us; let us beseech the Lord.

**People:** Kurie-eleison.

**Priest:** Lord, make us also sharers in the prayers of those who have pleased you. Make us worthy of a portion with them and give us grace to enter the bliss of your Kingdom, like them. We will offer praise and thanksgiving to You and Your only Son and your Holy Spirit, now and always and for ever.

**People:** Amen.

### **Canon of the Doctors**

**Deacon:** Barekmor. Again we commemorate those among the saints who have gone before us in holiness and slept in peace, who kept the one apostolic faith undefiled and delivered it to us; we proclaim the four venerable and holy Ecumenical Councils of Nicea, Constantinople, Ephesus and Chalcedon and likewise the other holy Ecumenical Councils and the illustrious and God-inspired fathers and revered Doctors present at them. We remember James, the holy apostle and martyr, the first bishop of Jerusalem, Ignatius, Clement, Dionysius, Athanasius, Julius, Basil, Gregory, Eusthathius, Theophilus, John and Cyril, who was a high tower of truth and who expounded the incarnation of the Word of God, our Lord Jesus Christ, who was made flesh. Again we remember our fathers, Mar Ephrem, Mar Jacob, Mar Isaac, Mar Simeon the Stylite, and the chosen Mar Abhai and all those before them and with them and after them, who kept the one true faith without corruption and delivered it to us. May their prayers be a stronghold to us; let us beseech the Lord.

**Priest:** (*silently*) Remember Lord, the company of Doctors who were defenders of the true faith and the Fathers who have held unchanged the truth you taught and endured afflictions for your Church and people.



**People:** Kurie-eleison.

**Priest:** Give us the grace, O Lord, to follow in the footsteps of the holy fathers and the teachers who held the true faith. May we never alter their true teachings through deceit or misinterpretation. Rather, give us the grace to continue in your straight paths with innocence and purity that is pleasing to you. We will offer praise and thanksgiving to you and your Only Son and your Holy Spirit, now and always and for ever.

**People:** Amen.

### **Canon of the Departed**

**Deacon:** Barekmor. Again we commemorate all the faithful departed who have departed in true faith and love from the holy sanctuary and from this place and from every place and region, all those faithful departed who have gone before us and slept in peace and have come to you, God the Father, Lord of spirits and of all flesh: let us beg and beseech Christ our God that he may take their souls and spirits to himself; that in his abundant mercy he will grant them pardon of offences and forgiveness of sins, and that he will lead us and them to his heavenly kingdom, and we will cry out and say three times:

**Priest:** (*silently*) Remember, Lord, the faithful departed who have preceded us in their journey towards you. Accept this offering and give them rest in the blessed bosom of Abraham.

**People:** Kurie-eleison, Kurie-eleison, Kurie-eleison.

**Priest:** O God, to whom worship is due from all, our departed ones abide in their hope in you and look forward to your mercy. Make them worthy to hear the life-giving voice inviting them to your Kingdom; By your grace grant us peaceful ends. In your mercy blot out our offences; for your Only Son alone has appeared sinless on earth. Through him we hope to find mercy and forgiveness of sins for his sake, both for them and for ourselves.

**People:** Be appeased and pardon and forgive, O God, our faults and theirs, in all that we have sinned, willingly, or unwillingly, knowingly or unknowingly.

**Priest:** (*silently*) Wipe out and pardon, O God, all our faults in thought, word and deed: both those that are manifest and hidden are known to you.

**Priest:** Lord, lift from us and from them the heavy burden of sin and in your mercy forgive us our trespasses. Be you, Lord, for us and for them the



absolver of sins and sanctifier. May your all-glorious and blessed name be praised and glorified with that of our Lord Jesus Christ and of the Holy Spirit, by us and because of us, now and for ever.

**People:** Amen. As it was and is and shall remain from generation to generation to all ages, for ever and ever. Amen.

**Priest:** Peace be to you all.

**People:** And with your spirit.

*(The priest blesses the people, signing them with the cross three times, saying:)*

May the mercy of the great God, ++ our Saviour Jesus Christ + be with you all, my brethren, for ever.

#### **The Service of Fraction.**

*(The Sanctuary veil is drawn across and the priest performs the service of fraction silently. The people meanwhile sing a hymn-variable).*

**People:** Isaiah saw the Seraphim like spirits of flame in the Temple.  
They have six wings each one of them  
And they minister to your divine glory.  
With two wings they cover their faces  
Lest they should look upon Your God-head,  
And with two they cover their feet  
Lest they should be burnt by your flame,  
And with two they fly, while they cry:  
Holy, holy, holy are you.  
And we with them say, Blessed is your glory in your place for ever.

**Priest:** *(silently)* Thus truly did the Word of God suffer in the flesh and was sacrificed and broken on the cross: and his soul was severed from his body, but his God-head was in no wise severed either from his soul or his body. He was pierced in his side with a spear and there flowed out blood and water, a propitiation for the whole world and his body was stained with them. For the sins of the whole world the Son died on the cross. His soul came and was united to his body and he turned us from evil ways to good. By his blood he reconciled and united and knit together things in heaven with things on earth and his own people with the peoples of the world, and the soul with the body.



The third day he rose again from the grave and he is one Immanuel and the two natures do not separate after the inseparable union. We believe and confess that this Body pertains to this Blood and this Blood to this Body.

*(Or this shorter formula)*

We break the heavenly bread in the name of the Father, Amen + in the name of the Son, Amen, + in the name of the living Holy Spirit, Amen, + for life everlasting.

### **The Prayer of Mar Jacob**

**Priest:** *(silently)*

Father of truth, behold your Son, a sacrifice of propitiation to you. Accept him who died for me, that I may obtain pardon through him. Receive this sacrifice from my hands and be reconciled with me; do not remember the sins which I have committed against your majesty.

Behold, his blood shed on Golgotha by evil men pleads for me; accept my petition because of it. Great as is my guilt, great is also your mercy. If you weigh them, your compassion will outweigh the mountains that are weighed by you.

Look on the sins and look on the offering made for them; far greater is the offering and the sacrifice than the guilt. Because I sinned, your beloved Son bore the nails and the spear. His sufferings are sufficient to appease you and by them I will live.

Glory to the Father who gave his Son for our salvation; worship to the Son who died on the cross and gave life to us all; thanksgiving to the Spirit, who both began and completed the mystery of our salvation. Holy Trinity, high above all, have pity on us all.

By the mercy which showed compassion on the thief at your right hand, have compassion on us also, Son of God, and have mercy upon us.

### *Prayer of Commixture*

You are Christ our God, who were pierced in the side on the height of Golgotha in Jerusalem, for our sake. You are the Lamb of God, who take away the sins of the world. Pardon our offences and forgive our faults and let us stand on your right hand, our Lord and our God for ever. Amen.

## **The Catholic**

**Deacon:** Let us pray to the Lord.

**People:** Kurie-eleison.

**Deacon:** Let a good memory be made of the holy Mother of God, Mary and the faithful departed. My brethren, let us beseech the Lord at all times.

**People:** May their prayers be a stronghold to us, Amen.

**Deacon:** We have asked for abundant mercy and compassion from Christ our God and again let us beseech him for our fathers and brothers and rulers and teachers and for our departed and for one another. Let us give thanks to God the Father, the Lord of all, and let us worship his Only Son and let us praise his living Holy Spirit. Let us entrust our lives into the hands of the merciful Lord and beg for mercy.

**People:** You, who are good, have pity and mercy upon us.

*(The curtain is drawn aside)*

## **The Lord's Prayer**

**Priest:** Merciful Lord, exalted and praised and glorified above all, make us, your lowly servants, worthy to call upon you in purity and holiness and pray aloud, saying: Our Father in heaven,

**People:** Holy be your name; your kingdom come, your will be done on earth as in heaven. Give us this day the bread we need and forgive us our sins and offences as we have forgiven those who have offended against us. Do not let us enter into temptation, but deliver us from the evil one. For yours is the kingdom, the power and the glory, for ever and ever. Amen.

**Priest:** Merciful Lord, lover of mankind, do not let us be overcome by temptation, but deliver us from the rebellious evil one and his perverse and evil ways. For the kingdom, the power and the glory belong to you and your Only Son and your Holy Spirit, now and always and for ever.

**People:** Amen.

**Priest:** Peace be with you all.

**People:** And with your spirit.



## Prayer of the imposition of hands

**Deacon:** Before we receive these holy mysteries which have been offered, let us bow down our heads before the merciful Lord.

**People:** We bow down our heads before you, our Lord and our God.

**Priest:** Bless, O Lord, the faithful people standing before you with their heads bowed. Deliver us from dangers and temptations. Make us worthy to partake of these holy mysteries in purity and may we be pardoned and sanctified by them. We will offer praise and thanksgiving to you and your Only Son and your Holy Spirit, now and always and for ever.

**People:** Amen.

**Priest:** Peace be with you all.

**People:** And with your spirit.

*The priest blesses the people by signing them with the cross three times, saying:*

May the grace+and the mercy of the holy and glorious Trinity+un-created, self-existent, eternal, worshipful and consubstantial+be with you all, my brethren, for ever.

**People:** Amen.

## Elevation

**Deacon:** Let us look with fear and trembling.

**People:** Lord, have pity and have mercy upon us.

*(Lifting up the Paten, the priest says:)*

Holy things to the holy.

**People:** *(Looking up at the mysteries)* There is none holy but the one Holy Father, the one Holy Son and the one Holy Spirit, who is one God for ever. Amen.

*Then he lifts up the Chalice, saying with the people:*

*(Looking up at the mysteries)* Glory be to the Father, to the Son and to the Holy Spirit, who is one God for ever. Amen.

**Priest:** The one Holy Father be with us, who fashioned the world in his mercy.

**People:** Amen.

**Priest:** The one Holy Son be with us, who redeemed it by his precious passion.

**People:** Amen.

**Priest:** The one living Holy Spirit be with us, the perfecter and fulfiller of all that has been and that will be. Blessed be the name of the Lord from age to age and for ever.

**People:** Amen.

**People:** Let us remember in our sacrifices and our prayers our fathers who taught us, while they were alive, to be the children of God in this passing world. Son of God, grant them rest in the kingdom of heaven with the just and the righteous in the world which does not pass. Lord, have mercy upon us and help us. *(or a hymn)*

### **The Commemoration of the Saints**

*The priest sets on incense and begins the Kuklion of the Blessed Virgin, of the Saints and of the Departed.*

### **Kuklion of the Blessed Virgin**

**Priest:** The king's daughter stands in glory, halleluiah, halleluiah, and the queen at your right hand.

**People:** Forget your people and your father's house, halleluiah, halleluiah, that the king may desire your beauty.

**Priest:** Glory be to the Father, and to the Son and to the Holy Spirit.

**People:** From age to age and for ever. Amen.

Offer prayer for us, O pride of the faithful, to your Son who came forth from you, that he may have mercy upon us all.

Staumen kalos; Kurie eleison.

The archangel brought a message of peace to the daughter of David and announced to her and said: the Lord is with you and shall come forth from you.



**Priest:** Glory be to the Father and to the Son and to the Holy Spirit.

**People:** Mary, you were a ship; he dwelt in you and you carried him and you worshipped him, who is the pilot and Lord of all creation.

Lord, have mercy upon us and help us.

By your cross, Lord Jesus and by the prayer of Mary who brought you forth, make to pass and banish from us the scourge and the rod of wrath.

### **Kuklion of a Saint**

**Priest:** The just man shall spring up like a palm-tree, halleluia, and like a cedar of Lebanon shall he grow.

**People:** They shall spring up and grow great in old age, halleluia, they shall be fruitful and fragrant.

**Priest:** Glory be to the Father and to the Son and to the Holy Spirit.

**People:** From age to age and for ever. Amen.

Your memory, St. N., is kept here and in heaven: may those who honour your memory be helped by your prayers.

Staumen kalos; Kurie-eleison.

At this time of prayer, St. N., stand and pray at the head of your flock as you are accustomed; stretch out your right hand like Moses and bless your flock, which listens for the melody of your voice.

**Priest:** Glory be to the Father and to the Son and to the Holy Spirit.

**People:** Glory to the Father, who chose you, St. N., and to the Son who honoured your memory; worship to the Holy Spirit who crowns you, St. N.; on us be mercy by your prayers at all times.

On the Church which honours your memory, St. N. of noble grace, may the peace and calm of your Lord dwell for ever and ever.

### **Kuklion of the Dead**

**Priest:** As a father pities his children, halleluia, the Lord has pity on those who fear him.

**People:** Man's days are like those of grass, halleluia, like a flower of the field he blooms.

**Priest:** Glory be to the Father and to the Son and to the Holy Spirit.

**People:** From age to age and for ever. Amen.

May the dead, who have slept in your hope and under the protection of your compassion, be raised by your living voice from the grave to paradise.

Staumen kalos; Kurie eleison.

The king who raises up in glory descends from the heights and gives life to the dead and raises up those in the grave. The dead rise up together from within the graves and offer praise to him who raises the dead.

**Priest:** Glory be to the Father and to the Son and to the Holy Spirit.

Praise to that word which our Lord spoke in his Gospel: any one who eats my flesh and drinks my living blood I will not leave in sheol; for this cause I descended and tasted death that he might live for ever.

Son of God, who by your death gave life to our death, raise us up from the dust that we may cry saying, glory to you, O God,

*(The priest turning round and stretching out his hands says)*

My beloved brethren, pray for me.

### **The Communion**

*The curtain is drawn across the sanctuary. The priest inclines before the Table of Life and says one of the following prayers.*

Make me worthy, Lord, to eat of you in holiness; by the eating of your Body may my evil desires be consumed and by the drinking of your living Chalice may the passions of my flesh be quenched and by you may I be found worthy of the pardon of offences and forgiveness of sins, our Lord and our God for ever.

*(Or this)* Grant, Lord God, that our bodies may be sanctified by your holy Body and our souls be purified by your propitiatory Blood, and that they be for the pardon of offences and the forgiveness of sins, our Lord and our God for ever.



(Or this) Grant us, Lord God, to eat your holy Body and to drink your propitiatory Blood, that we may be inheritors of your heavenly kingdom with all those who have pleased your holy will, our Lord and our God for ever.

*He takes with the spoon the 'live coal' from the Chalice, saying:*

The propitiatory live coal of the Body and Blood of Christ our God is given to me, a weak and sinful servant for the pardon of offences and the forgiveness of sins in both worlds for ever. Amen.

*Then he puts the 'pearl' of the particle in the Chalice and drinks from the Chalice saying:*

By your living and life-giving Blood, which was poured out on the cross, may my offences be pardoned and my sins be forgiven, Jesus, Word of God, who came for our salvation and are yet to come for our resurrection, our Lord and our God for ever. Amen.

### **Procession of the Mysteries**

*Then communicating a priest or a deacon or a monk in the sanctuary, he says:*

The propitiatory live coal of the holy Body and the propitiatory Blood of Christ our God is given to the priest, (or the deacon, or the religious monk and steward of God) for the pardon of offences and the forgiveness of sins for ever.

*Then he covers the Paten and Chalice and sets on incense. Then he takes the Paten in his right hand and the Chalice in his left and turns to face the people, saying: (Fans are waved)*

From your propitiatory altar may pardon come down upon your servants, Son of God who came for our salvation and will come for our resurrection and for the renewal of our race for ever.

**People:** Amen.

*(The priest proceeds)*

Stretch forth, Lord God, your invisible right hand and bless (*he blesses with the Paten*) this assembly of your worshippers, who receive your Body and precious Blood for the pardon of offences and the forgiveness of sins and confidence before your face, our Lord and our God for ever.

**People:** Amen.

*The priest descends from the altar step and goes towards the people saying:*

May the blessing of our great God and Saviour Jesus Christ be on those who carry these holy things and on those who give them and those who receive them, and on all those who have laboured and have had part in them. May the mercy of the Trinity be on them in both worlds for ever.

*He stands with his hands cross-wise, right hand over the left*

**People:** Amen. Lord, have mercy upon us. Lord, have pity and mercy upon us. Lord hear us and have mercy upon us. Glory to God on high, exaltation to his Mother, and to the martyrs crowns of praise, and on the departed compassion and mercy. Halleluia.

### **Communion of the Faithful**

*The faithful approach one by one and standing with hands folded on the breast cross-wise, receive the holy communion on the tongue. After receiving, they move aside and bow and return to their places. He communicates the clerics and the people, saying:*

The propitiatory live coal of the Body and Blood of Christ our God is given to the sub-deacon (the lector or the cantor or the true believer) for the pardon of offences and the forgiveness of sins for ever.

*After giving communion he stands with his hands cross-wise and says:*

Glory to you, glory to you, glory to you, our Lord and our God, for ever. Lord Jesus Christ, let your holy Body which we have eaten (extends his right hand) and your propitiatory Blood (extends his left hand) which we have drunk be not for judgement and not for condemnation but for the life and the salvation of all and have mercy on us all.

*He blesses with the Paten and Chalice and returns to the altar*

**People:** All the world shall bow down and worship you and every tongue shall confess your name. You are the resurrection of the dead and the blessed hope of those in the grave. We praise you, Lord God, we praise you and we give thanks for your goodness to us.



*The deacon kisses the south corner of the altar, and puts back the censer.*

### **Prayer of Thanksgiving**

*(The priest with his hands folded, says the prayer of thanksgiving)*

Lord God, we praise you, we give thanks to you and we pray to you. May the reception of this holy sacrament be to us for the remission of debts, the forgiveness of sins and all transgressions, and for the glory of your holy name and of your Son and Holy Spirit.

**People:** Amen.

**Priest:** Peace be with you all.

**People:** And with your spirit.

**Deacon:** After receiving these holy mysteries which have been given us, let us again bow down our heads before the merciful Lord.

**People:** We bow down our heads before you our Lord and our God.

**Priest:** O God of our salvation, you became man for us and by the offering of your sacrifice you set us free. Deliver us, Lord, from all corruption and evil and make us temples dedicated to your holy name, for we are your people and your inheritance. We will offer praise and thanksgiving to you and your Father and your Holy Spirit, now and always and for ever.

**People:** Amen.

**Deacon:** Barekmor.

**Priest:** Huthomo *(variable)*

Bless us all, our God; keep us all, our Creator; show us the way of life, helper and Lord of all.

**People:** *(variable)* May the Qurbono which the priest has offered be for the satisfaction of your will, Lord; may the angels on high rejoice in it and may the faithful departed receive pardon. *(or a hymn)*

### **The Dismissal**

*(The priest turning towards the people blesses them, saying:)*

Go in peace+beloved brethren, as we commit you to the grace and mercy of the holy Trinity, with the provision and the blessings which you

have received from the propitiatory altar of the Lord. You who are far and you who are near, living and departed, redeemed by the victorious cross+ of the Lord and sealed with the sign of holy baptism; may He pardon your offences and forgive your faults and give rest to the souls of your departed. May I, His weak and sinful servant, obtain mercy and help by your prayers. Go+ in peace and do you be glad and rejoice and pray for me.

**People:** Amen. May the Lord accept your Qurbono and help us by your prayers.

*The curtain is drawn across the sanctuary. The priest descends from the step and inclines before the Table of Life saying this prayer silently:*

May God and his elect and holy angels be pleased with the Qurbono which we have offered today. May his Mother and his saints be magnified by it and may it give rest to all the faithful departed, especially him (or her or those) for whom and on behalf of whom this Qurbono has been offered.

*The priest completes the service saying the prayers of Conclusion.*

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## ALTERNATE PRAYERS FOR THE TRISAGION

*The following may be chanted in the place Trisagion during Holy Week:*

*Monday, Tuesday, Wednesday*

O Christ, who redeemed us by your Passion and Death,  
Receive our prayers and be gracious to us.

*Maundy Thursday*

O Christ, who by your Passover has ended the Passover of the lamb,  
Give us joy in your Passover and be gracious to us.

*Holy Saturday*

O Christ, who by your Passion and Death gave life to our death,  
Impart your grace upon our dead.

## ALTERNATE PRAYERS FOR THE KISS OF PEACE

*On Christmas Day*

**Priest:** O God, Who are boundless peace, indivisible tranquillity and unending love; Who, by the abundance of Your goodness, did create man in a state of incorruptibility; and because he transgressed the commandment and was condemned to death through the envy of the evil one, You did fill the earth with peace from above by the life-giving coming of Your only-Begotten Son, our Lord and God, Whose glory the heavenly hosts praised saying: Glory to God in the highest and on earth peace and good hope for men. We, therefore, beseech You Lord, to fill our hearts with Your goodwill, and as You are pleased to purify us from defilement, deceit, death-bearing malice, wickedness and cunning, make us worthy to give sincere peace to one another by a holy kiss and to partake of the heavenly and incorruptible gifts of our Lord Jesus Christ. Through

him and with him you are worthy of praise, glory and sovereignty together with Your all-Holy Spirit, Good, Worshipped and Consubstantial with You, now and for ever more. Amen.

*On Maundy Thursday* (on which no Kiss of peace is exchanged)

**Priest:** O Christ our God who, by the Last Supper has brought to an end the old and shadowy Passover service and delivered unto us the new Mystery of Grace, we beseech You, O Lord, to make us partakers in the holy Mysteries of Your Last Supper and to make us worthy to enjoy it purely and without condemnation, that, through it, we may be delivered from the darkness of sin and be well-pleasing unto You by our inward disposition and outward deeds in this present life and in the eternal one. Make us worthy, O Lord, to enjoy the blessings of Your Kingdom and Your heavenly Feast, and all Your grace towards us. We offer You praise, thanksgiving, honour and worship, and to Your Father Who sent You for our salvation and to Your all-Holy Spirit, now and for ever more. Amen.

*On Holy Saturday* (on which no Kiss of peace is exchanged)

**Priest:** O Christ our God, who after the performance of Your divine dispensation in the flesh for our sake, endured passion and crucifixion, descended into Sheol to bestow hope and encouragement on the dead, did reveal this Mystery in Your Person in order to purify and absolve from the defilement of sin those who believe in You; You have promised that we will enjoy it anew with You in Your Kingdom. Make us worthy, O Lord, to partake of Your joyous Mysteries with purity and blamelessness, and to be united with You in the true and indivisible life, that in You we may gain incorruptibility and eternal felicity. We offer You praise and glory and to Your Blessed Father and Your all-Holy and Good Spirit, now and for ever more. Amen.

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# **A SHORT COMMENTARY ON THE ORDER OF THE HOLY QURBONO**

## **THE PREPARATORY SERVICE**

### **The First Service**

The first part of the Preparatory Service, when the bread and wine are prepared on the altar, is called 'of Melchisedec'. This recalls the story of Melchisedec, the 'Priest of the Most High God', who brought out bread and wine at his meeting with Abraham (Gen. xiv, 18). Melchisedec is shown, in the Epistle to the Hebrews to have been a type of Christ, who is called a 'Priest for ever after the manner of Melchisedec' (Heb. vi, 20). This signifies that Christ came to fulfil not only the sacrifices of the Jewish Law but also those of the Natural Law, which have been offered from the beginning of human history, so that he is the Saviour of all mankind. The prayers begin with the great penitential Psalm (Ps. li), Have mercy on me, O God, and express the desire for purity of heart with which the priest must approach the altar. The priest having prepared the Table asks that his sacrifice may be accepted on the spiritual altar which is above and that he and his flock may become a living sacrifice on this heavenly altar, so that they may be found worthy of the new life in God's temple above in heaven.

### **The Second Service**

The Second Service is called 'of Aaron', because during it the priest is arrayed in sacred vestments and incenses the offering, recalling the vestments and incense which were ordained for the priest of the Old Testament, of which Aaron was the chief. The priest makes the offering of the bread and wine, and says the Prayer of Commemoration, which recalls the mysteries of the life of Christ and then the memory of all the 'just', beginning with Adam and Eve and including the prophets, apostles, martyrs and confessors and all the faithful departed. The prayer is a survival from the ancient Book of Life which was used in the Syrian Church, which recalled the names of all the living and the dead who were specially to be remembered in the Qurbono. The priest then having recalled the special intention for which the Qurbono is being offered, incenses the gifts saying a solemn prayer of offering. This part represents the period of preparation of the coming of Christ.



## **The Public Service**

At the beginning of the Public Service, the Veil of the Sanctuary (which has been drawn during the Preparatory Service, while the Lessons from the Old Testament are read), is drawn aside, signifying that the time of expectation is ended and the promised Messiah has now appeared. The Service opens by recalling the memory of Mary, the Mother of the Messiah, and John the Baptist who heralded his coming. There follows an anthem in praise of the Incarnation while the priest and servers go solemnly round the altar carrying lights and incense, and waving the seraphic fans.

## **The Trisagion**

The Trisagion recalls the threefold cry of Holy, holy, holy, of the angels before the throne of God in the vision of Isaiah. It marks the deep reverence before the infinite holiness of God with which the Church approaches the holy Sacrifice. In the Syrian Church it is addressed not to the Holy Trinity but to Christ, the Son, which explains why the words 'who were crucified for us' are added at the end.

## **Kurie eleison**

The threefold Kurie eleison (Lord have mercy), like Staumen kalos (stand in order), which is said often by the Deacon, are a remnant of the ancient Greek liturgy, which survives also in the Latin rite.

## **The Reading of the Scriptures**

The reading of the Scriptures, following the ancient Jewish custom, is found in all liturgies at this point. It is the solemn proclamation of the Word of God, the 'good news' of salvation. It is intended to form a 'catechesis', that is an instruction in the mystery of the faith for all the people. In the Syrian Church there are always three readings, one from The Acts or the Catholic Epistles, one from St. Paul and one from the Gospel. They are each preceded by a chant, in which all the people join recalling the divine character of the Apostolic preaching. They are all read facing the people, in the vernacular, so that they can be understood by all. The reading from the Gospel is done with great solemnity, as in all liturgies, the priest standing in the centre of the sanctuary, while servers carry lights and incense.

## **Proemion and Sedro and Prayer of Absolution**

The Proemion and Sedro is the typical form of solemn prayer in the Syrian Church, which is used in all the prayers of the Divine Office. It first



offers praise and thanksgiving for the blessings which God has bestowed on us, above all in the sacrifice of his Son, and then makes petition for his grace to be given to his people. There are several Proemions and Sedros which may be used for the Qurbano. The prayer of absolution asks for forgiveness of sins for all the faithful, both living and dead.

### **The Blessing of the Censer**

This is a symbolic representation of the baptism of our Lord, during which the Holy Trinity was manifested. The priest blesses the censer in the name of the Holy Trinity, making the sign of the cross three times over the chains and then turns to incense the people. It is the public confession of faith in the Holy Trinity. This blessing has been given much solemnity and is intended as a preparation for the holy Sacrifice, which is about to begin. It takes the place of the offertory which originally took place here.

### **The Creed**

The people then recite the Creed, and make a public profession of their faith, using the form which was made at the first Council of Nicea in 325 A.D. and revised at the Council of Constantinople in 381 A.D. The Eastern Churches do not speak of the Holy Spirit proceeding 'from the Son', according to the formula which was added at a later date in the Western Church. In the Syrian Liturgy the Creed is introduced in the first person plural, 'We believe', showing that it is the common faith of the Church. In the early centuries the Catechumens used to leave the church before the creed was said.

### **The Washing of the Hands**

During the Creed the priest washes his hands as a ritual preparation for the holy sacrifice. Of this St. Cyril of Jerusalem says: 'Hands are a symbol of action and washing them is a sign that we ought to be pure and free from all sinful and unlawful deeds'. The priest then turns to the people, spreading out his hands in a gesture of supplication, asking them to pray for him and then prays silently before the altar.

### **The Anaphora**

The Anaphora (Offering) as it is known in the Eastern Church, or the Canon as it is called in the West, is the solemn prayer of Thanksgiving or Eucharist, which recalls the prayer of thanksgiving which our Lord uttered at the Last Supper and the words and actions which he used when he instituted



the Eucharist. The original Anaphora of the rite of Antioch is that of St. James, but there are a great many others, over seventy in all, which were introduced in later times. That which is here translated are the Anaphora of St. James and the Anaphora of the Twelve Apostles.

### **The Kiss of Peace**

The kiss of peace is of apostolic origin (Rom. 16, 16; 1 Cor. 16, 20; 2 Cor 13, 12; 1 Peter 5, 14) and is used in every liturgy to signify the 'fellowship of the Spirit', of which the Eucharist is the outward sign. For this reason it was always confined to the faithful. The Neophytes were never permitted to exchange the Kiss of peace with the faithful. It shows the love and harmony which should exist among the disciples of Christ, as a condition for their participation in the Eucharist. The kiss is an instance of the way in which the liturgy was regarded as the solemn putting into act before God of the whole Christian living of the Church's members. Thus the great care for interior charity and good living of the members found its expression and test at every celebration of the Eucharist.

### **The Prayer of the Veil**

Now that the holy Sacrifice is about to begin the veil is lifted from the Paten and Chalice and solemnly waved over the offerings. The prayer which the priest says compares the veil to the stone which covered the sepulchre of Christ and which is now, as it were, rolled away; and to the rock in the desert which gave water to the people of God, signifying the water of life, which Christ gives to his people in the Qurbono. (cf. 1 Cor. x, 4). The Fathers say that at this moment 'when the mysteries are unveiled, the heavenly hosts and the spirits of the just made perfect come to meet and honour the holy mysteries'.

### **The Blessing**

The Priest gives the first of the three solemn blessings during the Qurbono using the words of St. Paul (2 Cor. xiii, 14) and making the sign of the cross over the people three times. The sign of the cross is made in the Syrian liturgy with the thumb and first two fingers joined together signifying the Holy Trinity. The people sign themselves in the same way.



## Lift up your hearts

The dialogue between priest and people, which follows, is one of the most ancient liturgical formulas, found in all liturgies at this point. The people are asked to lift up their hearts and minds to where Christ sits at the right hand of his Father and then to give thanks in holy fear, to which the people respond: 'It is meet and right'. They thus associate themselves with the priest in the sacred action which is about to follow. They then break into the song of the angels: 'Holy, holy, holy,' recalling that the angels are present at this solemn moment, joining their praise to that of the Church on earth.

## The Consecration

The Words of Institution are said aloud, as is the custom in all Eastern liturgies. At the conclusion of each part the people say, Amen thus uniting themselves to the sacred action. The word 'all' is added in relation to the Chalice, probably because at least one of the Apostles would not normally drink wine because of a religious (Nazirite) vow.

## The Anamnesis

Priest and people together recall the mystery of the death and resurrection of Christ which is made present in all its saving power, while they look forward to the second coming of Christ, for which this mystery prepares them (cf. I Cor. xii, 26). In this sacred mystery both past and future are brought near through the presence of Christ in person among his people.

## The Epiklesis

In all Eastern liturgies the Words of Institution is followed by the Epiklesis or Invocation, in which the Holy Spirit is asked to descend upon the gifts. The mystery of the Holy Sacrifice is considered to be completed and perfected by the action of the Holy Spirit. 'As at the incarnation so at the Qurbano, the Father wills, the Son comes down and is made present by the Holy Spirit.' Every good and perfect gift comes to us from the Father through the Son by the Holy Spirit. The distinctive Oriental manner is to view all supernatural graces in a Trinitarian framework and trace their efficacy to the action of the Holy Spirit. During the Epiklesis the priest waves his hands over the gift in a fluttering motion, signifying the descent of the Holy Spirit. The words, which are peculiar to the Syrian Liturgy: 'Hear me, Lord', repeated three times, recall the cry of Elijah, which brought down fire from heaven on the sacrifice which he had prepared. (I Kings xviii, 37).



## **Intercessions**

The litany or prayer of intercession originally took place before the Anaphora, but in many liturgies it was transferred later to the Anaphora, because the prayer of intercession was considered to have a special efficacy in the presence of the Body and Blood of Christ. Thus St. Cyril of Jerusalem says, 'It will be a great benefit to those souls for whom prayer is offered, while the holy and most sacred sacrifice lies before us'. There are six prayers of intercession, three for the living, the Pope, bishops and pastors, the faithful Christian people and Christian kings; and three for the dead, the Saints, the Fathers of the Church and the faithful departed. (Particular names may be remembered here.)

For each intercession there are two prayers said by the priest; one silently, the other aloud and an exhortation by the Deacon calling the people to pray, to which the people respond, *Kurie eleison*.

## **The Fraction**

After the second blessing, which is taken from St. Paul's Epistle to Titus (Tit. ii, 13), the veil is drawn and the priest proceeds with the Fraction. This was originally simply the rite of the 'breaking of bread' preparatory to Communion, but it is now invested with much further symbolism. The priest breaks the bread and anoints it with the precious blood, signifying that the body and blood of Christ, which were separated in death were reunited at the resurrection. The portions of the sacred host are arranged in a pattern, so as to represent a Lamb or a Man or a Cross.

The prayer which accompanies the Fraction is a meditation of Mar James on the propitiatory sacrifice of Christ. While the priest performs the Fraction, the people sing a hymn and then the Deacon recites a short prayer of intercession called the *Catholici* (general prayer) which is a shortened form of what was once a long litany at this point.

## **The Lord's Prayer**

When the Veil has been drawn aside, the people join with the priest in saying the Lord's Prayer. This version of the Lord's Prayer concludes with the Doxology, which is found in the ancient Syrian version of the Bible, called the *Peshitto*. 'The bread we need,' 'as we have forgiven' and, 'from the evil one' are distinctive of this version. Having been reconciled with God by the sacrifice, we have confidence to address Him as our Father.



## **The Elevation**

After the third solemn blessing, which invokes the Holy Trinity with seven-fold attributes, the priest holds up the sacred mysteries for the people to see them, in preparation for communion. The words, 'Holy things to the holy' which accompany this action belong to a very ancient tradition in the liturgy. They remind us of the great holiness of these mysteries and the holiness which is required of those who approach them. The people's response, There is none other holy...insists beautifully on the Holy Trinity as the source of all human goodness and holiness.

## **The Procession of the Mysteries**

The Veil of the Sanctuary, which is drawn for the priest's communion and of the servers in the sanctuary, is drawn aside again and the holy mysteries are held up before the people. This 'procession of the mysteries', which was originally a procession through the church, is accompanied by lights and and the waving of the fans. It is a kind of solemn invitation to the people to approach the holy Table for communion. Traditionally this is said to represent the Second Coming of Christ. At the moment of Communion the Church looks 'beyond the veil' to where Christ sits at the right hand of the Father and his Body and Blood as a token of his Second Coming.

## **The Communion**

The Communion is given to the people under both kinds, as is the custom in Eastern Churches. The particle from the host, which is called the 'live coal' recalling the live coal with which the lips of the prophet Isaiah were touched to make him clean (Is. vi, 6), is dipped in the precious Blood and is received by the faithful standing, as was the universal custom of the ancient Church. Standing is a symbol of the resurrection. The holy Eucharist is a token of the new life of the Resurrection and is called by the Fathers the 'medicine' and 'gift' of immortality. The Qurbono is not only a sacrifice but also a sacred banquet which prepares us for the day when we shall share the banquet with Christ in the heavenly kingdom.

## **The Thanksgiving**

There are two prayers of thanksgiving, the first addressed to God the Father giving thanks for the divine gift of the Body and Blood of Christ; the second addressed to Christ asking for his mercy at the time of his Second Coming. It is thus looking forward to the Second Coming of Christ that the Qurbono concludes. We have shared in the mystery of his life and death and

resurrection, his ascension and his gift of the Holy Spirit, and now we look forward to his second coming, seeking to be so conformed to his likeness that he may live in us and we in him.

It may be noted that according to tradition the liturgy symbolically represents the whole economy of salvation; the Preparatory Service the time before the Incarnation; the Public Service the birth and baptism and ministry of Christ; the Anaphora his death, resurrection, ascension and second coming.

### **The Dismissal**

The priest solemnly dismisses the people with a three-fold blessing, speaking of the 'provisions' which they have received for their journey in the Communion. This reminds us that it was the custom in the early Church for all who were present to receive communion and it is the desire of the Church today that all should do so. Only then can the riches of grace which the Qurbano offers to us have full effect in our lives. Priest and people rely on each other's prayers.

### **The Conclusion**

The Qurbano is concluded behind the veil, when the priest completes his communion and says the post-communion prayers. He concludes by kissing the altar three times. It is a touching expression of veneration which is paid to the altar, where Christ becomes present day by day and which is a figure of that heavenly altar to which we hope to come when this life is over.

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## APPENDICES

(i)

### KAUMO

*When we come together for prayer we stand with our face turned towards the East. Folding our hands on our breast and recollecting our thoughts we make the sign of the Cross while saying the invocation (which can also be said by the leader in the name of all)*

In the name of the Father and of the Son and of the Holy Spirit, one true God to whom be glory.

And on us mercy and compassion for ever and ever. Amen.

Holy, holy, holy, Lord, Mighty God,  
Heaven and earth are full of your glory,  
Hosanah in the highest.

Blessed in he who has come and is to come in the name of the Lord,  
Hosanah in the highest.

### Trisagion

Holy are you, O God; Holy are you, the Strong;  
Holy are you, the Deathless, who were crucified for us;  
Have mercy on us.

*said three times, each time with the sign of the Cross and a prostration; replaced on Sundays and Feast days by a profound bow.*

*Then standing upright we say*

Lord, have mercy on us.

Lord, have pity and mercy on us.

Lord, receive our service and our prayers and have mercy on us.

Glory to you, O God. Glory to you, Creator.  
Glory to you, Christ the King,  
Who have compassion on your sinful servants. Barekmor.

*Here raising our hands we say:*

### **Lord's Prayer**

Our Father in heaven, hallowed be your name, your Kingdom come, your will be done on earth as in heaven. Give us today the bread we need. Forgive us our sins and offences as we have forgiven those who have offended against us. Do not let us enter into temptation but deliver us from the evil one. For yours is the kingdom, the power and the glory, for ever and ever. Amen.

### **Hail, Mary** (*hands folded*)

Peace be to you, Mary, full of grace, our Lord is with you. Blessed are you among women and blessed is the fruit of your womb, our Lord Jesus Christ. Holy Mary, Virgin Mother of God, pray for us sinners, now and at the hour of our death. Amen.

(ii)

**A PRAYER FOR THE CONSECRATION OF VESTMENTS AND  
VESSELS SUCH AS CHALICES, PATENS, ROBES, MANIPLES, STOLES  
ETC. THAT ARE OFFERED FOR THE SERVICE OF THE ALTAR.**

The Bishop or the Priest says:

ALMIGHTY GOD, holy and hallowing, You are holy from eternity and dwell in the light to which no man can draw near. Though Your glory and holiness fill the universe, yet You did not leave Your Godhead without choristers to sing Your praise. You, therefore, were pleased to create the heavenly hosts that they may glorify and worship Your majesty, not because You were lacking in glory, but that they be exalted in Your glory. By Your loving grace You have created the world and have elected high-priests for Your service and glory.

You founded the tabernacle for Your habitation and had it adorned with magnificent vessels, censers, patens, libation bowls, candlesticks, chalices, albs, stoles, maniples and the rest of the Mosaic ministry as You did command.



O Lord, we Your servants, who are saved by the Cross of Your only-Begotten Son, beseech You that You may sanctify these vestments (vessels) that have been offered unto You, at our hands for the service of Your altar.

Grant, O Lord, that they may be worthy of the honour of Your holy temple and the glory of Your worshipped and exalted Name. Accept, O Lord, these voluntary offerings and make a good remembrance to the faithful who have offered them and to those who have shared and are sharing in them, by the prayers of the Mother of God, the Blessed Virgin Mary, all the Saints and the orthodox Fathers, O Father, Son and Holy Spirit, One True God, for ever, Amen.

*He makes the sign of the cross three times, saying:*

May these vestments (vessels) that have been dedicated for holy oblations and the Sacrifice of Your Mysteries be consecrated, sealed and signed in the Name of the Father, Amen, and of the Son, Amen, and of the Living Holy Spirit for life eternal, Amen.

*He sets on incense and raises the vestments (vessels) ceremoniously, three times, over the altar saying:*

Unto the glory, honour, adoration, and exaltation of the Holy and Consubstantial Trinity, and for the peace and edification of the Holy Church of God.

*(Repeats the same prayer three times.)*

(iii)

#### A PRAYER FOR THE PURIFICATION OF AN ALTAR THAT HAS BEEN DEFILED.

Bishop or Priest:

O LORD GOD, Who are alone holy and the hallower of Saints, and by whose word and providence the whole universe is being hallowed, be pleased O merciful Lord, and grant this Altar, set before us, the grace of atonement that it may again be a fountain of absolution, and let not the vengeance and hatred of the enemies prevail over it. Grant, O Lord, that this Altar with all its holy offices be firmly established in holiness and grace. O You who are Holy, cleanse it from the defilement of heathens, unbelievers and those who may have profaned it. Make it as pure and holy as the gold purified seven

times that we, too, in holiness of our souls, bodies and spirits, may be worthy to offer You praise, thanksgiving and glory and to Your Father and to Your Living Holy spirit, now and for ever. Amen.

*He makes the sign of the cross on the altar, without the chrism, saying:*

May this Altar be blessed, consecrated and purified from defilement by heathens, profanation by unbelievers as well as from all ungodly abomination, corruption of sin, and from all transgressions and defiling deeds:

In the Name of the Father, Amen, and of the Son, Amen, and of the Living Holy Spirit, for perfect holiness and full consecration, Amen.

*Likewise, the bishop or priest goes to the Western, Northern, and Southern side of the church, and makes the sign of the cross on each side, without using the chrism saying:*

May this church be purified from all defilement, abomination, foulness, and from all ungodly transgression and pollution.

May It be blessed and renewed in the Name of the Father, Amen, and of the Son, Amen, and of the Holy Spirit, for perfect renovation and full purification unto eternal life. Amen.

*Note:— This prayer should also be recited by the celebrating priest when the Holy Qurbano is celebrated in any place other than a church.*

(iv)

#### A SUPPLICATION OFFERED TO THE BLESSED VIRGIN MARY

[For protection in times of sickness and sufferings. It is usually made in response to the desire of one or more of the faithful who ask the Blessed Virgin's intercession for special intentions.]

*After the conclusion of the Kuklion of the Blessed Virgin Mary, the priest stands before the altar facing east. Two deacons, with lit candles, stand at the priest's right and left sides, and with outstretched hands he says the following prayer:*

O compassionate Lord, open to us the door of your mercies and send us not empty away, because in You we put our trust. Through



You we obtain salvation and freedom from all annoyances, O Saviour and Redeemer of the world. Have mercy upon us, O Lord, for we have truly hoped in You; therefore be not angry with us for ever and remember not our inward and outward offences and iniquities but deliver us and protect us from our enemies according to the multitude of Your mercy and forgiveness, for You are our God and Creator, and we have been called after Your Holy Name. All these we ask through the merits and prayers of her whom You did choose to be Your Mother.

Spare us and have mercy upon us, O Good One, through her intercession. Halleluia, Halleluia, Halleluia.

*One of the deacons chants the following intercessory prayer:*

The Mystery, that was kept secret through ages and generations, was revealed to You, O measure of all purity, when Gabriel, the Archangel came unto You and said, "Hail, You that are highly favoured, the Lord is with You: blessed are thou among women."

Hail, You virgin field that was not sown with the seeds of procreation;  
Hail, You bush which was blazed without being consumed;  
Hail, You depth that is difficult for human sight to perceive;

Hail, You bridge that leads to heaven, and the ladder that lifts up to the highest which was seen by Jacob;

Hail, You through whom the imprecation of old was brought to nought;  
Hail, You through whom Adam, who had fallen into sin, was lifted up.  
The Lord is with You.

*The following Ekbo is chanted by the deacons:*

O, You who are the pride of the faithful, make petition for us to the only-Begotten Son who sprang forth from You, that He may have mercy upon us.

*The priest turns towards the west, facing the congregation, and chants the following petitions:*

Blessed be You, heavenly tabernacle;  
Blessed be You, O heavenly paradise of virtue;  
Blessed be You, O throne of the Lord of the worlds;

Blessed be You, O most blessed of all Saints;  
Blessed be You, O fount of mysteries, in whom did dwell the King of kings;  
Blessed be You, whose name Your blessed Son did magnify in all the corners  
of the earth;  
Blessed be You, O second heaven, where rose the Sun of righteousness.

What tongue can tell forth Your praise, O Mother of Blessing, O  
Fount of Joy, O Blessed Field, O measure of all human purity!

We beseech You to plead our cause before Your beloved Son, that He  
may forgive our sins and sanctify us by His grace. O compassionate Mother,  
do ask from Him mercy, forgiveness and all grace for all the faithful  
who bless, praise and magnify You, particularly those who have entreated  
us to offer this petition in Your honour.

Pray, O You who are never sought in vain, that He grant peace to the  
world, victory to the Church, forgiveness to the sinners, healing to the sick,  
deliverance to the distressed and comfort to all who are grieved.

Blessed Mother of God, be You ever our advocate and mediator to  
Your Son, Jesus Christ that He may bless us with forgiveness, mercy and  
grace, that, by worshipping Him in spirit and truth, we may be found  
worthy to enter His glory and dwell among the blessed congregation of His  
Saints in the heavenly mansions of His everlasting kingdom.

**Deacon:** Let us cry and say three times:

Kurie eleison; Kurie eleison; Kurie eleison.

**Priest:** O Christ, our Lord and Creator, have mercy upon us for Your  
Mother's intercession in our behalf; grant us freedom from the deception  
of the devil and deliver us from its wicked powers. We are Your servants;  
to You we commit ourselves, asking for Your mercies, for we have no other  
Redeemer but You. Forgive us our trespasses and those of our faithful  
departed.

The choir sings:

Kurie eleison, (three times)  
Lord, have mercy upon us, (three times)  
Lord, spare us and have mercy upon us, (three times)  
Lord, hear us and have mercy upon us, (three times)



Glory to You our Lord;  
Glory to You our Lord;  
Glory to You our hope for ever.

OUR FATHER, in heaven, hallowed be Your Name. Your Kingdom come. Your will be done on earth as in heaven. Give us this day the bread we need; And forgive us our sins and offences as we have forgiven those who have offended against us. Do not let us enter into temptation, but deliver us from the evil one. For Yours is the Kingdom, the Power and the Glory, for ever and ever, Amen.

PEACE BE TO YOU, Mary, full of grace, our Lord is with you. Blessed are you among women and blessed is the fruit of your womb, our Lord Jesus Christ. Holy Mary, Virgin Mother of God, pray for us sinners, now and at the hour of our death. Amen.

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# The Syro-Malankara Eucharistic Liturgy

—AN APPRAISAL

According to ancient tradition, the rite of Antioch which is known as the liturgy of St. James, is none other than the original rite of Jerusalem as it was celebrated by James 'the brother of the Lord' in the Church at Jerusalem. It is now held that the Rite as it now stands, is not older than the fourth or the fifth century, but its principal elements go back to very early, if not Apostolic, times and it is certainly one of the most venerable rites in Christendom. The original liturgy of Jerusalem was in Aramaic, which was spoken by our Lord and the Apostles, but in Antioch it came to be celebrated in Greek. When the faith spread into the country districts it was translated again into Aramaic or Syriac as it came to be called. The liturgy continued to grow from the fourth to the tenth century, drawing on the tradition and hymns of the Syriac-speaking Church of the East and even on that of the Byzantine. Thus there gradually grew up a liturgy incomparable in splendour and beauty.

The original rite of the Church of India was the East Syrian or Chaldean rite. The Chaldean rite was used by all Christians in Kerala until the 17th century when, owing to the action of the Portuguese at the council of Diamper in latinizing the rite, a section of the church broke away from Rome and placed themselves under the Jacobite Patriarch of Antioch. Thus they came to adopt the West Syrian rite of Antioch, which they continue to use at the present day. When in 1930 Mar Ivanios, a Jacobite Metropolitan, together with another Bishop, Mar Theophilos, and a group of clergy and laity, were reconciled with Rome, they continued to use the rite of Antioch, and the Syro-Malankara Church was formed, consisting of Catholics who follow the Rite of Antioch in communion with Rome.

The Malankara liturgy (basically the West Syrian liturgy of Antioch), celebrated in the Vernacular, is first of all an Oriental form of Christianity, which, though it owes something to the Greek world, remains rooted in the Semitic World of the Middle East. It belongs to the same world as the Bible itself. It is as though it sprang from the same language as was



used in Palestine, expressing itself not in the metaphysical terms of Greek theology, but in the rich symbolic language of the Bible. The liturgy consists largely of long prayers of great beauty and solemnity and of songs and chants set to solemn music and composed for the most part in the golden age of the liturgy between the fourth and tenth centuries. Biblical imagery, Biblical echoes, allusions and parallelisms, paraphrase of Biblical passages, woven into the text abound in the prayers of the liturgy and thus the original flavour of revelation as expressed in the Bible is preserved in tact.

The gestures and symbolic actions in the liturgy are fundamentally Oriental and an Indian will find them suited to his ethos and culture and expressive of his genuine religious sentiments. Thus the Malankara liturgy is the expression of an oriental form of Christianity, distinct from all its occidental forms. The liturgical scholars of the Church of South India during the formation of that church found this liturgy to be the best and most suited to be adapted for the use of that church. They found this liturgy only as foreign as the Bible is foreign. "In the twentieth century there are theorists like Drews who look upon it (the West Syrian liturgy of St. James) as the most ancient and pure form of the Eucharist, and try to show the hypothetical evolutionary process by which the Roman liturgy itself must have originated from it." One of the greatest Anglican liturgists of the last century, Bishop Walter Howard Frere, in his Book, *The Anaphora*, more subtly and much more prudently maintained that this was the ideal liturgy conceived and developed on a plan which is substantially primitive, even if its working form represents an undeniably advanced evolution. The continuity of its development and the logical unity of the Trinitarian structure in which it is inscribed seem to him to be "the guarantee of the quasi-apostolic antiquity of this Eucharistic scheme whatever we might say about the variations in detail of the formulas with which it may be clothed" (Louis Bouyer, *Eucharist*, P.245). There is not much of adaptation to be done in this liturgy if one remembers that "in this first expression of faith there is something permanent, which will ever make of us spiritual Semites" (Louis Bouyer).

In this liturgy of the Eucharist the Church commemorates the entire life of our Lord—all his saving dispensation, the Annunciation of the angel to our Lady, the Birth of our Lord in the Flesh, His Baptism in the river Jordan, His saving passion, His exaltation on the cross, His life-giving Death, His honourable burial, His glorious Resurrection, His Ascension into heaven, and His Enthronement at the right hand of God the Father. The liturgy ends with a prayer that at His Second coming we may receive mercy.



There is also in this liturgy a wonderful sacramental sense: the sense that through the Incarnation the divine power has penetrated the whole creation and man begins to participate in the new life of the resurrection. The eucharist according to this liturgy is seen not as a sacrifice *and* a memorial, but a sacrifice *as* a memorial. In the economy and balance of its composition this liturgy remains the most accomplished literary monument of, perhaps, the whole of liturgical literature (Cf. Louis Bouyer, *The Eucharist* P. 268). This liturgy is "the most prolific of all liturgies and has a large family of daughter liturgies" (Adrian Fortesque) and can therefore form a basis for the organic evolution of other Indian liturgies. Adrian Fortesque, a great scholar in liturgy and Church History, has this to say about this liturgy in so far as it is 'possessed only by a small group of People.' "This liturgy is one of the most beautiful in Christendom. Strange that an insignificant little sect should possess so splendid a liturgical tradition" (*The Lesser Eastern Churches* P.310).

Louis Bouyer says that the liturgy of St. James "remains the most accomplished literary monument of the whole of liturgical literature" (*Eucharist*, P.268). Again he says, "We will not deny that the West Syrian Eucharist can be considered ideal at least in the sense that nowhere else has the whole traditional content of the Christian Eucharist been expressed with such fulness and in such a satisfying frame-work for a certain logical type of mind..... The unfailing logical unity, the continuity of its development and the impeccable Trinitarian Scheme in which people are so happy to find it inscribed are all irrefutable signs.....of a well thought out structure, that remodelled the traditional materials with hardly believable daring". (*Eucharist*, pp.245-246). Today when there is so much talk about "*inculturation*" and adaptation of the liturgy to the Indian culture, it is good to remember that this Syrian liturgical tradition has been found more suited to India than any Western liturgical tradition. "When many years ago, the Anglican monks of the C.P.S.S. Ashram, Poona, had wanted to make an Indian liturgy they turned to the Syrian liturgy as the model best suited to the Indian genius. Kurisumala Ashram in Kerala (founded by Francis Acharya and Fr. Bede Griffiths) chose the Malankara Syrian liturgy and prayer forms for their genuinely Indian Ashram life." (Rev. Dr. C.A. Abraham, 'An Indian Reality; A Church at Risk'; *Christian Orient*, Vol. V, No. 3, September, 1984, P.131).

The Malankara Catholics use the names *Qurbono* or *Qurobo* for the Eucharistic liturgy. The word *Qurbono* means "Sacrificial offering or oblation". The word *Qurobo* means "Access", signifying our access to God



through Christ. This is truly a people's liturgy; nearly one third of the liturgy is sung by the Deacon and the People. The entire body of the faithful share in the offering, and the singing is congregational.

The Syrian liturgy is dominated by a sense of awe and wonder before the divine majesty, as in the vision of Isaiah in which he saw the Lord of glory and became aware of his own sinfulness. In every Syrian church there is a veil across the sanctuary, representing the veil in the temple of Jerusalem. The Sanctuary itself is called the "holy of holies" and the altar the "Throne" where God himself appears in the New covenant with His people. One of the principal themes of the liturgy is repentance which is always accompanied by the awareness of God's great love and mercy.

The Trinitarian emphasis in this liturgy is firm and impressive. What is distinctive in it is, perhaps, the manner of addressing prayers directly to Christ "our God". The emphasis on the divinity of Christ, is also seen in the immense veneration given to Mary "The Mother of God". The devotion to Mary is derived entirely from the meditation on the fact that the person whom Mary brought forth was truly God. Together with devotion to the Mother of God is the devotion to the Prophets, Apostles and Martyrs as members of the mystical Body of Christ. The saints of the Old Testament are, like the Apostles, felt as living witnesses to the mystery of Christ. The feeling for the departed, waiting for the resurrection at the second coming of Christ, is very strong in this liturgy. Christ descends to Sheol to proclaim the message of salvation to all the dead and to raise up "our father Adam and our mother Eve."

What is most evident about the Syrian liturgy is its Biblical background. It is as though the liturgy sprang from the same soil as the Old and the New Testament. In the words of Father Bede Griffiths, "the Syrian liturgy is a perfect example of that living theology, a theology based throughout on the Biblical revelation and conceived not as an abstract system of thought but as an imaginative representation of an ever present reality, which is what the Church is seeking today."

It is really a pity that this liturgy is little known among the Latin Catholics of India. The Latin hierarchs, who arrogate to themselves the Jurisdiction for the whole of India, do not allow this splendid liturgy to be spread in India outside Kerala. There is one consolation, however, that the Orthodox Syrians and the Jacobites who possess this great liturgy are going all over India establishing Parishes and Dioceses.



A word about the Church Calender prevailing in this liturgical tradition will be of relevance here.

### **The Weekly Cycle:**

Every Sunday is a commemoration of the Resurrection of Christ. The observance of Sunday is intended to bring this great mystery to mind at the beginning of every week, so that the Christian may continually renew the memory of the Resurrection and strive to live week by week in its light. But the other days in the week have each of them, a special significance in this liturgical tradition and the breviary is quite expressive of this. Monday and Tuesday are days of 'repentance'. Wednesday is kept always in honour of the Mother of God. Every Wednesday calls to reflect on the place of Mary in the economy of Salvation, on her divine Motherhood. Thursday is kept in memory of the Apostles, to whom we owe the original preaching of the Gospel. With the Apostles the Syrian Church also associates the Prophets of the Old Testament who prepared the way for the Gospel and the Martyrs who lay down their lives in witness to it. Friday is the commemoration of the Cross recalling the mystery of the passion of Christ by which we were redeemed and the victory over death which was won on the Cross. Finally Saturday is dedicated to the departed especially to the departed priests through whom the ministry of the Gospel is continued; thus at the end of the week our thoughts are turned to the end of this life and to the Second coming of Christ which will bring the general resurrection.

### **The Yearly Cycle:**

The Syrian ecclesiastical year begins on the Sunday nearest to the last day of October; it is the Sunday of the Consecration of the Church. The next Sunday is of the Renewal (Dedication) of the Church. Thus we have set before us from the beginning the mystery of the Church as the Bride of Christ. Then follow the Sundays of Annunciation, namely the Annunciation of Zacharias, the Annunciation of the Mother of God, the Visitation, the Birth of the Baptist, the Revelation to Joseph and the Sunday before the Nativity. On the day following Christmas day is celebrated the "Praises of the Mother of God" and on the day after Epiphany (the feast of the Baptism of our Lord) the "Praises of John the Baptist". There are three to eight sundays called "Sundays of the Baptized". The Supplication of Nineve, a fast, commemorating the preaching of Jonas, is on the Monday, Tuesday and Wednesday of the third week before the beginning of Lent. The next Friday is the commemoration of departed priests, and second that of the departed, the third that of deceased



strangers; in some places these are observed on the Sundays following the Fridays.

The first Sunday of the seven of Lent is the Sunday of Cana or of the Entrance of the Fast, the Quinquagesimsa. On the first Saturday of Lent is the feast of Ephraim and Theodore. The fourth Wednesday is Mid-lent with the commemoration of the Exaltation of the Cross and the Penitence of Abgar, king of Edessa. The Sixth Friday is the 'friday of the forty', i.e. the fortieth day of the fast, and the next day the Saturday of Lazarus. Palm Sunday is the feast of Hosannas, Holy week is that of the Passion, the last three days of which are known as the Pasch of the Mysteries, Great Friday of the Crucifixion and Saturday of Announcements.

The week following the Ressurrection is that 'of the White'; its Friday is the Friday of the Confessors, a feast of All Saints. Low Sunday is styled New Sunday and Paschal-tide the Days of Pentecost. The Sunday after Ascension is so named. The Friday after Pentecost is Golden Friday, on which the healing of the lame man by St. Peter and St. John is commemorated; it takes its title from 'silver and gold have I none'. The first Sunday after Pentecost is the first of the seven Sundays of the apostles, and the eighth the first of the Sundays of Summer which end before Holy Cross day. The two series together form the Sundays after Pentecost, 13 to 17 in number. Another arrangement gives Sundays up to twelve after Pentecost, then the Sunday after the Transfiguration, and four after the Assumption. The year ends with six or seven Sundays of the Cross, namely those following Holy Cross day on 14th September.

—Rev. Dr. Gheevarghese Panicker

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